

THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXVI

26 October 1901

Number 43

THE NATIONAL COUNCIL

Summary of Action

The Story Day by Day

Abstracts of Papers

Sidelights and Nuggets

Full-page Picture of Delegates

The Reconstruction of Religious Beliefs

Peripatetic's Pencilings in Vermont

October Prophecies (poem)

By Isaac Ogden Rankin

The Minister's Wife as a Church Worker

A Hallowe'en Party (Story)

By Frances J. Delaño

Reviews of Kipling's Kim, John Fiske's Life Everlasting and John Fox, Jr.'s, Blue-Grass and Rhododendron

A Full Table of Contents Will Be Found Inside

THE · PILGRIM · PRESS
BOSTON · AND · CHICAGO

The Business Outlook

Conditions surrounding the general trade situation continue favorable. Manufacturing industries, in nearly all cases, are enjoying unusual activity, and the price level for commodities is one of steadiness, if not of actual firmness. Complaints from jobbers and retailers are even smaller than usual, in spite of the fact that seasonable weather has been an absent factor as a stimulator to retail trade. While mild weather may operate against retail business, it is of distinct value in facilitating the movement of crops and in general building operations. The entire situation may be epitomized in the statement that the volume of legitimate business is still in excess of a year ago, when conditions were exceptionally good. In the iron and steel situation the same strength in prices and activity in the mills are to be noted. It is coming to be the best opinion, among iron and steel men, that, in spite of the two months' strike, the current year will surpass all records in the production of finished material.

The wool market is in fairly good condition, with prices firmer and New England mills busily employed, owing to the steady demand for nearly all standard staples. In boots and shoes the movement continues heavy, and manufacturers are likely to be busy for some time to come. Owing to the rapid rise in leather and hides, the prices of boots and shoes are notably firm, although it must be asserted that the advance in the latter has not been commensurate with that of the raw material—all of which leads to the opinion that if prices for boots and shoes do not soon advance, their quality must deteriorate.

The money market continues easy and indications point to softness of rates for some time to come. No dearth of money is looked for until around the first of the year. As regards the speculative situation, it is still very professional in tone, but there is an undercurrent of strength which has hitherto been lacking, and, unless the writer is very much mistaken, we are on the threshold of quite a substantial upward movement in security values. Great doubt still enshrouds the copper situation, and the opinion is to be met in well-informed quarters that a reduction in the price of copper is inevitable, although it may be delayed for some few months yet.

On Parallel Lines

The Council, The Congregationalist

What this paper might accomplish in the homes of Congregationalists, if permitted to work out its influence, cannot be overestimated.

It has sought to keep step with the denomination. The National Council at Portland stood pre-eminently for

Biblical thinking which recognizes progress in its own realm as well as in all other departments of thought. . . . The practical workings of Congregationalism. . . . A closer fellowship between all its organized forces.

We do not pass beyond our readers' statements when we say that this journal has moved On Parallel Lines. It has earnestly watched for every sign of advance and heralded its coming. The Council and *The Congregationalist* had much in common.

This is an opportune time to repeat what has been said before in this corner, viz: *That there is room and need in our denominational life for a denominational paper.* No more serviceable agent is at hand to aid in the execution of the recommendations of the Council than such a paper.

And since one of our benevolent societies publishes a weekly religious newspaper with purposes and sympathies in harmony with the Council, it appears reasonable that the denomination should read it. This is the paper.

There is evidence that there is a marked increase of interest in our direction.

A paper which best serves the churches will best serve the home and the individual.

To try it is to prove it.

A "trial" will cost but little and our Fall Offer will give to any new name this journal from date to January 1, 1903, for \$2.00.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 28, 10:30 A. M. Subject, Studies in the Life of John Robinson; speaker, Rev. O. S. Davis.

NEW YORK CLERICAL UNION, United Charities Building, Oct. 28, 11 A. M. Subject, The Companionship of Books; speaker, Dr. J. H. Canfield.

PROVIDENCE, R. I., MINISTERS' MEETING, Oct. 28, Subject, The Minister's Interest in Enforcement of Law; speaker, Rev. A. B. Christy.

KANSAS CITY, MO., MINISTERS' MEETING, Y. M. C. A. parlors, Oct. 28. Subject, Book Review: Dr. G. A. Gordon's *The New Epoch of Faith*; speaker, Dr. J. H. Crum.

ANDOVER CONFERENCE, Methuen, Mass., Oct. 29.

WOBURN CONFERENCE, Melrose, Mass., Oct. 29.

GENERAL CONFERENCE ABOUT BOYS, Boston, Oct. 29, 30.

WOMAN'S HOME MISSIONARY ASSOCIATION, Park St. Church, Boston, Oct. 30.

HAMPDEN CONFERENCE, Second Ch., Holyoke, Mass., Nov. 6-7.

NATIONAL PRISON ASSOCIATION, Kansas City, Mo., Nov. 9-11.

FEDERATION OF CHURCHES AND CHRISTIAN WORKERS OF THE STATE OF NEW YORK, Rochester, N. Y., Nov. 12, 13.

FALL STATE MEETINGS

S. Dak., No. Ass'n,	Ipswich,	Oct. 20-31
Utah,	Provo,	Oct.
Georgia,	Macon,	Nov. 15
Alabama,		Nov. 13
Connecticut Conf.,	Middletown,	Nov. 19

STATE S. S. CONVENTIONS

New Hampshire,	Claremont,	Nov. 5-6
Vermont,	Vergennes,	Nov. 6-8

YOU NEEDN'T.—You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. In other words, you needn't keep on being dyspeptic, and you certainly shouldn't. Hood's Sarsaparilla cures dyspepsia—it strengthens and tones the stomach, perfects digestion, creates a normal appetite and builds up the whole system.



FREE To every man or woman interested in healthful dressing, we will send the above handsome booklet. It describes and illustrates

Wright's Health Underwear

Contains valuable hygienic suggestions. Tells how to secure the genuine health garments at the price of ordinary underwear. Address
WRIGHT'S HEALTH UNDERWEAR CO.
75 Franklin St., New York.

Leslie's Monthly Great \$1.00 Offer

OUR BEAUTIFUL ART CALENDAR FOR 1902
OUR DOUBLE 25TH ANNIVERSARY NUMBER
OUR SUPERB CHRISTMAS ISSUE AND
LESLIE'S MONTHLY FOR ONE YEAR

ALL FOR ONE DOLLAR

If you mention *The Congregationalist* this great combination of art and literature will be sent with all charges prepaid.

The Beautiful 1902 Art Calendar

artistically portrays the most "Popular American Actresses and Their Favorite Flower," especially painted for us by Miss Maud Stumm of New York, the famous American water colorist; size 12 3/4 x 10 inches, in three sheets tied with silk ribbon; lithographed in 12 colors on heavy pebble plate paper. The price of this calendar alone in art stores would be 50 cents.

FRANK LESLIE'S POPULAR MONTHLY

10 cents \$1.00 a Year

LESLIE'S stories ring true. They are like life, and many of them are taken from actual occurrences.

LESLIE'S articles deal with every great phase of American endeavor. They stimulate while they entertain.

To appreciate LESLIE'S serials you must become a subscriber. A wonderful novel by Maurice Hewlett, author of "Richard Yea and Nay," begins shortly. Other brilliant serials follow in quick succession.

Such men and women as Nansen, Zangwill, Ballington Booth, Henry van Dyke, Owen Wister, C. G. D. Roberts, "Ralph Connor," Booker Washington, Frank Stockton, Mary Wilkins, Margaret Sangster, Conan Doyle, Eden Philpotts, Sienkiewicz, Hopkinson Smith, Quiller-Couch, Iret Hare, and a multitude of others, make LESLIE'S MONTHLY appeal distinctively to the active man, the intelligent woman, and to boys and girls who mean to accomplish something.

The Double 25th Anniversary Number

for November will be a revelation in magazine making. 168 pages superbly illustrated in black and white and colors.

The Superb Christmas Issue

will be another masterpiece of literature and art. Beautifully illuminated in colors by the leading artists of the day.

Leslie's Monthly for 1902

12 numbers presenting all that's new, all that's interesting, all that's beautiful: Making in all, *The Art Calendar* and 14 Numbers all for \$1.00.

Specimen copy and illustrated Prospectus 10 cents, which amount will apply on your subscription sent to us, should you accept the above offer.

AGENTS WANTED. LIBERAL OFFERS. APPLY QUICKLY.

FRANK LESLIE PUBLISHING HOUSE,
Founded 1855. 141-147 5th Ave. New York.

Contents 26 Oct. 1901

EDITORIAL:

Event and Comment	615
What Are Prisons For	617
Advancing Congregationalism	618
Reconstructing Religious Belief	618
The Kingship of Christ	619
In Brief	619

CONTRIBUTIONS:

Pencilings A Peripatetic	620
The National Council at Portland	621

THE HOME:

October Prophecies—a poem. L. O. Rankin	628
The Minister's Wife as a Church Worker	628
Children's Books Eighty Years Ago. Hannah Avery Clark	628
Closet and Altar	630

FOR THE CHILDREN:

A Hallowe'en Party. Frances J. Delano	629
An Old Love—a selected poem	630
Tangles	630
The Conversation Corner. Mr. Martin	631

THE SUNDAY SCHOOL—Lesson for Nov. 3

FOR ENDEAVORERS—Topic for Nov. 3-9	637
------------------------------------	-----

THE CHURCH PRAYER MEETING—Topic for

Oct. 27-Nov. 2	632
Editorial Comment	619

LITERATURE

MAINE	643
-------	-----

STATE MEETINGS:

Northern California	643
Southern California	643
Illinois Germans	643
Washington	644
North Carolina	644
Kentucky	644
Wyoming	644

LETTERS:

In and Around Chicago	637
-----------------------	-----

MISCELLANEOUS:

Business Outlook	612
On Parallel Lines	612
Meetings and Events to Come	612
Opinions on the Council	626
Recent Additions to the Congregational Library	632
Education	636
The Pith of the National Council Papers	638
In and Around Boston	641
The Council's Next Secretary	641
Snap-shots and Nuggets from the Council	642
The Council's Enrollment by States	645
Deaths	645
Important Committees of the National Council	648
The Church for the Outsider	649
Woman's Board Friday Meeting	649

THE CONGREGATIONALIST

and Christian World

Copyright 1901 Cong. S. S. & Pub. Soc. All rights reserved
SUCCEEDINGThe Recorder founded 1816: The Congregationalist, 1849
Published every Saturday at 14 Beacon Street, Boston.

Per Year in advance, \$3; 2 Years, \$5; 5 Years, \$10
IF PAYMENT IS DELAYED, \$3.50 PER YEAR
Single Copy, Ten Cents
ONE OLD AND ONE NEW SUBSCRIPTION, \$5
CHURCH CLUBS, UNDER SPECIAL CONDITIONS, \$2
On trial, 6 Months, \$1.00; 3 Months, 25 cents

RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance.
CHANGE OF ADDRESS.—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address.
DISCONTINUANCES.—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch, 11½ inches to the column. Discounts according to amount of contract.
READING NOTICES, headed nonpareil, 50 cents per line, each insertion, *net*.

The Pilgrim Press

Boston and Chicago

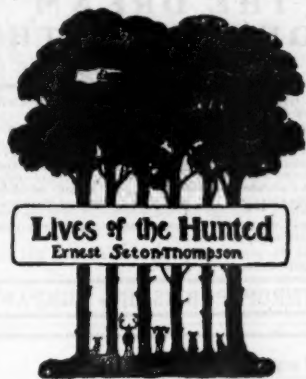
J. H. Tewksbury, Business Manager.

Entered as second-class mail. Composition by Thomas Todd

NOW READY

A First Edition of
50,000 Copies

THIS book is by far the most important work of the famous author-artist since his "Wild Animals I Have Known," fully equalling that most popular book in character, solidity, illustration and general worth.



THE COVER DESIGN

LIVES of the HUNTED

Being a True Account of the Doings
of Five Quadrupeds and Three Birds

By ERNEST SETON-THOMPSON

200 ILLUSTRATIONS.



IT IS more richly illustrated than any previous book with Mr. Seton-Thompson's own inimitable drawings, of which there are more than two hundred. There are many full-page drawings, and nearly every type page is ornamented with the delightful sketches characteristic of the author-artist's latest work.



All Booksellers, or CHARLES SCRIBNER'S SONS

Educational

THE FISK TEACHERS' AGENCIES.
4 Ashburton Pl., Boston; 156 Fifth Ave., N. Y.;
Washington; Chicago; Minneapolis; San Francisco;
Los Angeles. Manual Free. EVERETT O. FISK & Co.

The PRATT TEACHERS' AGENCY

70 Fifth Avenue, New York

Recommends teachers to colleges, schools, families.
Advises parents about schools.

WM. O. PRATT, Manager.

THEOLOGICAL

MASSACHUSETTS, ANDOVER.

Andover Theological Seminary.

Ninety-fourth year begins Sept. 18, 1901. Full faculty.
Thorough instruction for college graduates in all
branches of theological study. Elective system. Large
library. Buildings recently renovated; heated by steam
throughout.

For catalogues and information address
President of the Faculty.

MASSACHUSETTS

MASSACHUSETTS, WABAN.

WABAN SCHOOL FOR BOYS Waban, Mass.
J. H. PILLBURY, M. A., Prin.
WINDSOR HALL FOR GIRLS
ANNA M. GOODNOW, B. A., Assoc. Prin.

Educational

* MASSACHUSETTS, BOSTON.

College of Physicians and Surgeons.

Standard requirements. Allowance for service in
Dispensary and Hospital. Twenty-second year opens
Sept. 17th. Ample instruction in actual practice.
J. H. JACKSON, A. M., M. D., Exec. R. Near City
Hospital. Shawmut Avenue, Boston, Mass.

MASSACHUSETTS, LOWELL.



Rogers Hall School

For Girls. Certificate admits to Smith, Vassar,
Wellesley and Wells. Four acres for outdoor
sports. Golf, Basket Ball, Tennis. Address
Mrs. E. P. UNDERHILL, M. A., Prin., Lowell, Mass.

Teach Yourself
The Easy
SHORTHAND

Price \$1.00.

REV. GEORGE BENEDICT,
614 Congregational Building,
Boston, Mass.
Personal and Correspondence
Instruction also.



PENNSYLVANIA

PENNSYLVANIA, BRYN MAWR.

The Misses Shipley's School for Girls

PREPARATORY TO BRYN MAWR COLLEGE

Bryn Mawr, Pa. Ten miles from Philadelphia.
Number limited. Individual attention. Athletic and
outdoor life.

THE DREAM OF MY YOUTH

By E. P. TENNEY

FREDERICK A. NOBLE, D.D., Pastor of Union Park Church, Chicago, says:

I have read "The Dream of My Youth" from start to finish. It is beautiful. It is deep and tender. It is full of suggestion and stimulation. The breath of the great outer world is in it, and the spirit of God. For many a day no book has taken hold of me—or, to use the phrase of Coleridge, has found me—so effectively as this one. The discussion lies along the border line which is always intensely interesting to me; and the author handles the questions brought up in a way to illuminate and broaden.

Bound in green cloth, decorative cover, gilt top, rough edges, cloth, \$1.00.

LOTHROP PUBLISHING COMPANY

Meyer's

Scofield's

and Torrey's

SUNDAY SCHOOL HELPS

Appear each month in The Record of Christian Work.

The Devotional Studies in the Sunday School Lessons by Rev. F. B. Meyer, The Heart of the Lesson by Rev. C. I. Scofield and The Golden Text Homilies by Rev. R. A. Torrey, make this department one of the best helps published for Sunday School teachers.

Send a postal card with your address for a free sample copy to

RECORD OF CHRISTIAN WORK,
East Northfield, Mass.

GEMS OF SONG —FOR THE— SUNDAY SCHOOL

By IRA D. SANKEY and HUBERT P. MAIN.

288 Pages of the Best Songs, New and Old.
FULL BOUND CLOTH.

\$25 per hundred. Sample copy, post free, 20 cents.

THE BIGLOW & MAIN CO., New York and Chicago.
For Sale by PILGRIM PRESS, Boston and Chicago.

Indispensable[†] Every WIDE-AWAKE Bible Student

THE BIBLICAL WORLD, the only popular illustrated monthly magazine devoted exclusively to Bible study, edited by PRESIDENT WILLIAM R. HARPER.

\$2.00 a year; single copies, 20 cents
Size, 6½ × 9½ inches; 80 pages a month

SPECIAL TRIAL OFFER to new readers, three months for 25 cents

Address THE UNIVERSITY OF CHICAGO PRESS, CHICAGO, ILLINOIS

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

For Adoption. A beautiful blue-eyed boy baby—wholesome, winsome, intelligent, refined. Address A. M., 602 Congregational House, Boston.

Board in suburbs of Asheville, N. C., in Appalachian Park region, high plateau, new house, sunny rooms, Northern cooking and reasonable rates. Address, for particulars, Mrs. A. McK. Gulliver, P. O. Box 47.

To Pastors and Societies. A new entertainment, "rich in humor and inner moral significance." Suit large or small societies. Just published. Apply "Owner," 10 Union St., Montclair, N. J.

Companion and Seamstress. A middle-aged lady of refinement would like situation as companion and seamstress, or housekeeper in small family where a servant is kept. Best references given and also required. Address R. T., care The Congregationalist, Boston, Mass.

Housework. Intelligent Protestant young woman wants a situation at general housework. Little experience. Wages reasonable. A good home influence desired. Address or telephone Rev. C. L. D. Younkin, Supt. Boston North End Mission.

Sunny South. A Congregational minister has a beautiful new ten room house for sale, situated in a Virginia village, one hour's ride from Washington, D. C. Fine climate, New England and Northern people and Congregational Church. Full particulars on application. Address D. W. M., 723 7th St., N. E., Washington, D. C.



COPYRIGHT 1901 BY THE PROCTER & GAMBLE CO., CINCINNATI

CARE and precision are the characteristics of Ivory Soap manufacture. Each cake is just as good as any other and all are from soap that is as pure as it can be made. For these reasons the continued use of Ivory Soap gives confidence and pleasure; confidence by its harmlessness, and pleasure in the delightful sense of cleanness it brings.

American Standard Edition of the REVISED BIBLE

Published August 26, 1901, with carefully selected references and Topical Headings, prepared by the American Revision Committee, whose attestation appears on the back of the title page.

"The standard translation of the Bible for the English-speaking world."—*Sunday School Times*.

"It is by far the most exact, and, we will say, beautifully printed Bible that has yet appeared, and being the standard, this edition should be in the hands of every student of the Bible."—*The Independent*.

Long Primer type, all styles of binding. Prices from \$1.50 to \$9.

For sale by all booksellers or send for catalogue to

THOMAS NELSON & SONS, Publishers, 37-41 E. 18th Street, New York



WARD'S "BOSTON LINEN"

The paper of all papers for polite correspondence.
New and correct shapes. Delicate tint effects.
49 FRANKLIN ST., BOSTON.



HOLMAN BIBLES Family editions in six languages. Pronouncing Teacher's Bibles in great variety. Catalogue free. A. J. HOLMAN & CO., 1222-1226 Arch St., Philadelphia, Pa.

THE LIBRARY OF
CONGRESS.
NO COPIES RECEIVED
CT. 25 1901
COPYRIGHT ENTRY
MAY 4 1901
CLASS 10813
COPY B.

THE CONGREGATIONALIST

Saturday
26 October 1901

and Christian World

Volume LXXXVI
Number 43

Event and Comment

Dr. Lorimer's Decision

Three weeks of earnest protestation on the part of the great constituency of Tremont Temple, together with heroic efforts by many members of the congregation, have not sufficed to alter Dr. Lorimer's determination to accept the call of the Madison Avenue Baptist Church of New York city. In view of this demonstration of affection, he could hardly have done less than to reconsider the whole matter carefully and visit again the New York field with a view to comparing the weight of the different claims upon him. However great the opportunities before him there—and it is hinted that the munificence of Mr. Rockefeller may make these opportunities exceptionally inspiring—it cannot be doubted that it cost Dr. Lorimer much to sever strong ties in this city. His course of action has been straightforward through all the difficult and delicate phases of a situation that called for much wisdom. Those who have pledged money to the fund for the Temple amounting to over \$40,000 are now released from their obligations. We shall next week speak in greater detail of Dr. Lorimer and his Boston work.

Yale Week

The long anticipated and much prepared for celebration of the bicentennial of the founding of Yale University opened last Sunday with such a crowd of graduates of the institution as never before assembled in New Haven, and an attendance of distinguished educators from all parts of the world which rarely has been equaled in numbers or quality. All the churches where Yale men occupied the pulpits were too small to accommodate those who sought to attend, and academic gowns and hoods and caps appeared everywhere. Rev. J. H. Twichell of Hartford, senior fellow of the corporation, discoursed in the Battell Chapel on Academic Memories. Rev. Dr. W. W. Battershall of the class of 1864 preached a bicentennial sermon in Trinity Church on The Old Faith and the New Knowledge. Rev. Dr. Joseph Anderson's theme in the Center Church was Scholarship and the Study of God. Ex-President Dwight made a tender address to students at Dwight Hall. In the afternoon Prof. George P. Fisher, who retires from the chair of ecclesiastical history after forty-six years of service, gave an address in Battell Chapel on Yale University in Its Relation to Theology and Missions. In the latter part of his theme he paid tributes to the large number of Yale men who have done eminent service for missions, from Jonathan Edwards, missionary to the Stockbridge Indians, to Horace Pitkin

of '92, who was martyred last year in China. A full account of the exercises on Monday, Tuesday and Wednesday will be given in *The Congregationalist* next week.

One Value of Religious Journalism

For three years, at least, the character, work and purposes of Congregational churches have been nowhere so comprehensively set forth as in the National Council at Portland last week. To have heard the papers, resolutions and debates, to have studied the various actions taken with those who had mastered their meaning, and to have seen those representatives of the Congregational churches of the United States at this work is to understand one of the most important religious movements of our time. Next to the value of being present is the value of having a picturesque description of the council and a full report of its proceedings. If it is worth while to have the council it is worth while to put its doings clearly before the public, and especially it is worth while to make some effort to get every Congregationalist to know what his denomination is and what it is aiming to accomplish. Nowhere else can so complete a report of the council be found as in the columns of *The Congregationalist*. Besides the representative assemblies of our own denomination, our columns give the gist of the action of other national religious bodies whose autumn meetings are occurring about this time. Other religious journals are doing like service for the denominations they represent. They occupy a field in this respect peculiarly their own, and for this reason, among many, it is as important that they should be sustained as that the denomination should register its progress by representative assemblies.

Renewing a National Gospel Campaign

Just before the present century opened a twentieth century national gospel campaign was projected by a committee whose moving spirit was William Phillips Hall, a well-known layman in New York. This committee is just entering upon the second stage of its work and has sent to 15,000 ministers of the country a letter showing the need of an awakening and asking that evangelistic services be started in the churches, and that the week beginning Nov. 10 be made a week of prayer for the cause which the campaign represents. Its special work in New York is confined to the three noonday prayer meetings conducted for years in the business section. One is the

historic Fulton Street prayer meeting the others being held in the John Street Methodist Church and in a hall on Greenwich Street. For a month these meetings will be in charge of the central committee of the campaign. Many of the well-known ministers of the city will assist by acting as leaders and by urging the men of their congregations to attend. The meetings opened last week Monday under the present arrangement and the attendance has been very large. Prayer is offered daily for a religious awakening of the whole country.

Bible Study by Correspondence

The Bible has, perhaps, been read by more persons in proportion to the population of English-speaking countries in other days than now. We believe it is being studied more generally and thoroughly today than ever before. The numbers of students of Bible courses in colleges and universities, the increase of Bible students and classes and the preparation being made for Bible study the coming season in communities and in local churches is greater than we have ever known. We have no doubt that were the opportunity given, under competent teaching, many thousands of persons would gladly enter on such study in many sections of our country. The London Sunday School Union recently planned for a correspondence class in the study of Greek with a view to the reading of the New Testament in the original language. It was not expected that the numbers would be large, but the applications from the time of the announcement have averaged 100 a day from all parts of the United Kingdom. The edition of the text-book chosen was quickly exhausted, and the arrangements were inadequate to register the applications which poured in. We are informed that the American Institute of Sacred Literature has this season enrolled in the United States some 10,000 students and no doubt the numbers will be much increased. With all the vast outflow of literature, there is still no book which can compare in popularity with the Bible.

A Week of Prayer for Young Men

On the threshold of its second half-century, the Young Men's Christian Association issues its usual call for a special day and week of prayer. It is hoped that the associations generally will observe the full week, Nov. 10-16, or in cases where this is found impracticable that the most that is possible will be made of the opening Sunday. Pastors

and Christians generally are invited to co-operate. The wonderful jubilee meeting of the association in Boston last June is still fresh in memory, and the promise of work and growth then made seems already to be fulfilling itself. It is stimulating to read that among the Sioux over 1,000 young men have begun a uniform course of Bible study prepared by the Indian secretary; that in 584 student associations of the white race in America there is a membership of more than 38,000; that fifteen new associations in the railroad department have been added within the year, making the total membership of railroad workers over 42,000; that more than 300 stations of the army and navy have been reached during the year. Such comprehensive and widespread work is worth praying for and working with, as the opportunity is given.

Episcopal Postponements The record of the Episcopal Convention on the subjects of most interest to the public is one of postponement rather than accomplishment. The question of divorce goes over to 1904 by the action of the deputies in rejecting the canon prepared by the bishops. The proposal to forbid ministers to sanction the marriage of divorced persons, whether innocent or guilty, except in cases where the cause for the divorce antedated the marriage, proved too drastic for the opinion of the laymen. The Huntington amendment, providing for the reception of churches, not Episcopalian, which may wish to put themselves under the care of the bishops, came up again in a modified form and was adopted by the deputies, only to be rejected by the bishops. It goes, by agreement of the convention as a whole, to a committee of conference, to be reported upon in 1904. The question of a new name for the church was also referred to a commission, to report three years hence. The pastoral letter deals with the dangerous theological and social tendencies of the times. The rebuke of anarchy is followed by a warning against the desecration of the Sabbath by golf and other sports. The convention is probably wise in not bringing great changes to pass without a clear mandate from the churches. Its refusal to act in the cases most discussed beforehand is a testimony to the conservatism of the Episcopal body.

Disappearing Indians A large proportion of the American people know less of the present condition of the American Indians than of Oriental Indians. When periodical outbreaks on our frontiers, usually provoked by the greed or insolence of white men, were described in the daily press, Indians attracted considerable attention and the glamour of romance revived which novelists had thrown about them. But now little is heard of them because they are gradually, though too slowly, surrendering their savagery and tribal distinctions and merging themselves into American citizenship. The Lake Mohonk Conference, whose annual meeting was held last week, is one of the most wise and potent influences to promote this change and at the same time protect the Indian in his rights and preserve so much of his dis-

tinctive traits as is worthy to be preserved. This meeting discussed the defects in the educational policy for the Indians, the indiscriminate issue of rations and the distribution of money to them. Our excellent Commissioner of Indian Affairs, Mr. W. A. Jones, urged that the Indian should have a fair opportunity for self-support, and a vigorous move should be made to end the guardianship of him, so long assumed by the Government, and that he should then be thrown on his own resources. This is the gist of the whole business of Indian reform. Mr. A. K. Smiley has now for almost a score of years gathered influential men at these Indian conferences in his hospitable Lake Mohonk House, and they have been helped to understand and clarify the situation by free discussion with men and women who live among the Indians and know their ways and needs.

The Case of Miss Stone Latest dispatches from Constantinople do not indicate that the agents of the American Board engaged in the effort to get in touch with the captors of Miss Stone are meeting with success. Rumor respecting the matter has become so wild and fictitious that some London journals are publishing from their Viennese correspondents hints that Miss Stone is in league with the Macedonian Committee; that she connived at the capture, etc. Such reports are so absurd that they answer themselves. Evidence accumulates pointing to politics as responsible for the affair, more than greed for money, the underlying motive being to involve Turkey in complications with the United States; the actors in the matter being representatives of the Macedonian Committee, which in plotting against Turkey has found shelter in Bulgaria. It is reported that the Bulgarian minister of foreign affairs has replied to the representative of the United States in Constantinople, Mr. Dickinson, protesting against Bulgaria being held responsible for an act committed in Turkish territory. At the same time M. Saratoff pledges the government to pursue and annihilate the robber band should it return to Bulgarian territory. M. Saratoff declines to permit Bulgaria to enter into negotiations for paying the ransom, owing to the dangerous precedent which would be established. Many of the leading London journals, commenting on the later phases of the situation, urge the payment of the ransom, and this still is the position of the United States Government and of the officials of the A. B. C. F. M., speaking unofficially. A supplementary appeal for making up the total needed, \$110,000, has been issued by the Boston Committee, headed by Drs. Lorimer, Withrow and Galbraith.

Shall Comparative Religion Be Taught

is now rampant among the theologians of Berlin. Professor Pfeiderer of the theological faculty demands that theological candidates shall submit to an examination in the science of comparative religion, instead of, as heretofore, only be examined in the history of the Christian

Church. Professor Harnack, who lectures in church history and history of dogma, warmly opposes this innovation, maintaining the knowledge of the Old and New Testament to be fully sufficient. The aged Pfeiderer says that Harnack's view is narrow, bigoted and indefensible. The knowledge of the essence of the Christian religion cannot be maintained if it is not supported by the knowledge of the essence of the history of other religions. Among those who take the side of Professor Pfeiderer is Rev. Mr. Dickie of the American Church in Berlin. Speaking to Harnack on the matter, he received this characteristic reply: "I have nothing in and of itself against the study of non-Christian religions, but they are out of order in a Christian theological faculty. They have no more right in the teaching of Christianity than Sanscrit has in the teaching of modern English literature." Apropos of this controversy, it is worth while to remember the words of the late Bishop Westcott: "It is when the books of the Bible are studied as other books and compared with other books that their unique character is proved beyond controversy."

Aftermath of Our National Sorrow As letters arrive from distant sections of the globe we are made more keenly aware of the extent of the mourning for President McKinley the world over. Rev. Charles Phillips, whom many will remember as a delegate from South Africa to the Ecumenical Missionary Conference, writes from Capetown under date of Sept. 18, describing a Christian Endeavor meeting there of the colored Independent church held just before the fatal termination of the President's illness. One after another these black boys and girls pleaded with the Author of life and death that our country's ruler might not perish by the assassin's shot. Our Australian correspondent writes of the universal sorrow in that country with which the news of Mr. McKinley's death was received, pulpits of all denominations making sympathetic reference to it, the Dead March in Saul being played and a formal vote of sympathy being passed in hundreds of churches. Behold again how one touch of sorrow makes the world kin and binds together the different races of mankind!

Christian Growth in India The census just completed in India shows remarkable gains for the Christian population. In 1852 native Christians in India, Burma and Ceylon were 128,000, in 1862 the number rose to 213,182, in 1872 to 318,363. In 1881 the second general census showed that the native Protestant Christians alone were 528,590. In 1891 the third census gave a Christian population in India of 2,284,172, an advance of nearly twenty-three per cent. as compared with a growth of thirteen per cent. of the population. It was found at that time, also, that the native Christians had increased in numbers much more rapidly than the machinery for administering their churches, the numbers of mission stations having advanced threefold in thirty years, while Protestant Christians had advanced fivefold. In

Earnest differences of opinion now and then arise. One such

British India, also, the advance was much more than in the native states. The census of 1901, the full returns of which are not yet given, shows that in the Madras presidency the total population increased seven per cent., the Christian population eighteen per cent. Figures alone do not tell the entire story of the progress of Christianity in this great empire. Evidence is increasing that Christian principles and the Christ spirit are gaining more in power than churches are gaining in adherents. The story of the next half-century may witness the religious regeneration of India.

President Roosevelt and Mr. Washington

Desiring to get from an old friend, with whom he often had broken bread, advice as to political conditions in the South, President Roosevelt last week invited Booker T. Washington, LL. D., principal of Tuskegee Institute, to dine with him at the White House. The news was telegraphed South by correspondents, who in many cases had instructions from their home offices to make the incident seem as lurid and flagrant as possible, and no doubt the Northern as well as the Southern newspapers have magnified as much as possible the incident as a news sensation. The comments of the Southern press illustrate a sectional race prejudice hardly understood in any other country than ours, and these comments probably are as annoying to the better classes in the South as they can be to their fellow-citizens elsewhere. Mr. Washington, as a distinguished educator and a leader of the Negro race, would be welcomed at the dinner tables in the best society of Europe as readily as any eminent Southern white man, and those presuming to criticize his hosts for entertaining him would be regarded as persons without good breeding. The South ought not to be judged as a whole by the narrow provincialism and want of culture of those who have assumed to criticize the President for being master of his own conduct in his own home as any other Christian gentleman should be. His course in this matter, we believe, will be precedent for action of a like sort in other matters, in which, by his official position and his resolute character, he will aid to put an end to conventionalities, prejudices, traditions and anomalies that now hamper the freest action of some American citizens and their attainment of noblest social ideals.

Restriction of Asiatic Immigration

One of the important matters to be weighed by Congress at its next session is the determination of our national attitude toward Chinese seeking to enter our bounds. Present laws governing the matter expire next spring and prior to that time must be renewed or modified, or then dropped. Already organized labor in the East and organizations of many sorts on the Pacific coast are formulating their demands, and are bringing them to the attention of officials possessed with power to shape the course of events. There is much to be said on both sides, and it is a problem which the Dominion of Canada and Australia face as well as we. Recent colonial action

hostile to the Asiatic invasion has brought the colonies and the British kingdom squarely in conflict, the imperial policy making for perpetuation of friendly relations with China and Japan, which, of course, can scarcely be maintained if the Chinese and Japanese are to be discriminated against in British possessions in the Pacific islands or in North America. Japan already has filed a protest with Great Britain against pending new hostile legislation of the Parliament of the Australian commonwealth. Our Congregational brethren in California, fully aware of all that can be said pro and con on the matter, have wisely put themselves on record in the following resolution, passed at the recent meeting of the Northern California Association, Rev. Dr. J. K. McLean being the author of the resolution. They say:

In the judgment of this body the provisions of any new restrictive act that is to take its place should be determined by mutual arrangement between our nation and China in accordance with the usual methods of international treaty procedure; and in terms which would not be humiliating to either nation, and which should accord with those high principles of advanced civilization and beneficence along which our Government is aiming to act in all its present international outreaches.

This is both a patriotic and a Christian policy. There must be some restriction, but it should come by negotiation with China, not by arbitrary decision on our part. Japan, when dealt with thus in reference to an excess of Japanese immigrants in Hawaii, acquiesced in a policy of restriction, and the good feeling between the Powers was conserved.

Australian Social Legislation

New Zealand is the paradise of state socialism, and has led the world in socialistic legislation. Recently, however, the prime minister has declared that "the steamer Finance should be steadied"; that "slow," not "full speed ahead," should be the order. Taking the premier's words to heart, a government supporter has advised the government "not to make labor legislation more stringent or harassing," and "to guard against a revulsion setting in among all classes." The warning came none too soon. Under the compulsory arbitration act in one city 400 employers were summoned. Mr. Seddon was then forced to tell the workmen that they were "riding the scheme to death"; and a compulsory state fire insurance bill has been dropped. Undeterred by the fate of New Zealand, the state of New South Wales has a compulsory arbitration bill under discussion. It hopes to avoid some of the errors into which New Zealand has fallen. Only unions (of employers or employed) will be able to make use of its provisions. This is to prevent "riding the scheme to death." Another proposal to the same end is, where a leading decision has been given, to make "a common rule" governing similar cases. The history of legislation on the subject is curious. Years ago, when a compulsory arbitration bill was offered to Parliament, the representatives of the operative classes treated it as a device hostile to "labor." Now no politician is considered sound by the labor party who does

not approve of a compulsory arbitration bill.

Chinese Happenings

Russia and China are at work upon a treaty respecting Manchuria, which, while it will "save the face" of China to an extent not planned for in the treaty which the Powers induced China to reject a few months ago, nevertheless will legalize Russian occupation of the province, where, if Mr. Alfred Stead, who has just journeyed through it, is to be believed, Russian authority already had wrought marked betterment in economic and social conditions. Prince Ching and the viceroys of the southern provinces are protesting against the new treaty which Li Hung Chang, with sympathies notoriously pro-Russian, is negotiating. The latter personage is now charged with having diverted money sent from the United States to the relief of sufferers from famine in the Shensi province to purposes not contemplated by the donors—nominally for the purchase of furniture for the palace of the empress dowager; actually for his own enrichment, probably. The China Times makes this charge against the venerable diplomat and millionaire, and Bishop Graves of Shanghai and another prominent official of the Protestant Episcopal Mission Board in China are reported as indorsing the charge.

What Are Prisons For

It will be a wise use of Prison Sunday if on that day ministers and people will ask themselves the question which heads this editorial and try to formulate some clear and definite reply. And then these questions might follow: Is the present condition of our prisons productive of good or of harm? If harmful, what is the remedy, and what can we individual Christians do to improve these conditions?

A recent visitor to a county jail not far from the office of *The Congregationalist* asked his guide these questions: "What is all this for?" "What good does this institution accomplish?" He had seen a hundred men running sewing machines. He had seen half a hundred more lounging about, reading novels and magazines, and others engaged in light tasks around the place. In one room a prisoner was conducting a class in reading. Here appeared to be an easy and comfortable life, more easy and more idle than that which most of these men had led outside of the jail. There seemed to be no especial provision for cultivating the physical, mental or moral natures of the prisoners. Punishment there was none, except in the brief loss of liberty. Nor, on the other hand, was there any evident effort to promote reformation. Therefore the questions were asked of the prison official. His answer, a perplexed but honest one, was this: "It keeps the men out of mischief while they are locked up." To inquiries concerning the effect of this experience upon prisoners, his emphatic response was that the life had practically no deterrent effect, but rather for many, imprisoned for the first time, it fixed the criminal nature of their future careers. That is,

the prison, judged by its fruits, exists to foster the criminal character and to increase crime.

Nor was this prison an exceptional one. Even in the favored State of Massachusetts this is the usual character of the county jail—comfortable quarters, easy work, short hours of labor, many idle hands and no decided influences for good. And in the country at large, as is recognized by all students of the problem, conditions as vicious as are to be found in the prisons of any civilized land exist in these county jails. Such prisons do not protect society, and they are a curse to every man who is sent to them. Society commits an irreparable wrong every time it places a human being under such conditions. For this reason the distinguished superintendent of prisons in Massachusetts once said to a visitor: "If you wish to do anything for these people, in heaven's name do what you can to keep men out of prison. For when a man is once in jail, he is on the straight road to hell." The language was none too emphatic.

What, then, is the better way? Visit any well-conducted reformatory and you shall see. Not that all criminals can be reformed, nor that all should be sent to such institutions as exist at Concord and Sherborn, but that here we are shown the principle by which alone we can successfully treat this problem of evil. It is not retribution, certainly not simply purposeless incarceration, not characterless confinement, but the offer of reformation, which experience has shown is possible in a large proportion of cases.

The present system of sentencing criminals is absurd. It is as if a man, finding a rattlesnake in his garden, were to shut it up in a box for a number of days, feed it carefully and then, at the end of a fixed time, with no apparent reason, permit the creature to go free. A prison should be a moral hospital. None should be sent there except those who are manifestly so dangerously diseased in character that they imperil the welfare of the community, and then they should be retained until cured, every wise method being employed meanwhile to effect a cure. This is not the whole program of remedy, but here is the first great change to be sought: the application to all prison life of the reformatory idea, with the indeterminate sentence. Instead of big boarding houses, often actually sought as places of shelter from the severity of winter, every jail should be a moral, mental and physical hospital.

In Massachusetts for the year ending Sept. 30, 1900, 27,450 persons were committed to penal institutions. Of these only 790 were placed under reformatory treatment. It is safe to say that the balance of over 26,000 were made no better but probably were morally injured by their treatment. In the whole country during the year 1899, according to the census of 1900, there were over 700,000 arrests, in 135 cities. And for this great number, with the exception of a pitifully small minority, the county jail was the school provided by an enlightened country. No wonder that the criminal class increases at least as fast as the population.

It is said that Dr. Barrows, the present secretary of the New York Prison Association, has been studying the penology

of the New Testament, and he finds there, in the teachings of Jesus and his followers, the fundamental principle at which the best modern science has arrived. In brief it is this: "Be not overcome of evil, but overcome evil with good." What shall Christians do? Learn how to apply to this great class of our fellow-creatures this principle of the gospel. Not simple detention, but hard discipline; not idleness, but profitable labor; not heart and brain and soul left to vegetate in evil, but training; not revenge, but reformation.

Advancing Congregationalism

Congregationalists have no ecclesiastical court or other body with authority to declare their belief or to dictate their methods of work. Each church is sufficient in itself. The National Council, however, represents the convictions and purposes of all the churches, since its members are chosen from all sections of the country, and once in three years it registers by its utterances the movement of the denomination. The meeting which closed last Thursday evening at Portland, Me., was one of the most notable as well as most thoroughly representative of the eleven triennial gatherings in our denominational history. Its expression and action have been faithfully recorded in the columns of *The Congregationalist* of the last and present issues. As the national organ of the denomination we have spared no pains or expense to make the reports full and accurate. These reports being made mostly by members of our editorial staff, the running story expresses also our judgment of the character of the council. In addition we direct attention to certain outstanding features.

The spirit of theological controversy was conspicuously absent. The period of strife over religious views is past. Orthodoxy and heresy are obsolete words so far as appeared in this council. Congregationalists have confidence in one another's Christian character and motive. Differences of opinion exist, but brethren meet, not to denounce but to learn from one another. The phrase, higher criticism, no longer alarms. Its main conservative conclusions are now generally accepted by intelligent Congregationalists as they have for some time been accepted by their scholars. Our theological seminaries are regarded with renewed confidence, and will come to be prized as more than ever necessary to the maintenance of an able teaching ministry. We are not now distinguished from other religious bodies merely by our polity, but by united support of fearless investigation into all the sources of truth, and confident purpose to proclaim and live in harmony with the truth found and believed.

The denomination has come to a substantial agreement on the methods of prosecuting its benevolent work. Its missionary societies, having been created mainly by voluntary association of individuals and churches, have found in their enlarged opportunities disadvantages and difficulties in adjusting themselves to one another and in attempting to act for the whole denomination. The committee of fifteen, profiting by the

knowledge gained through successive councils which have struggled with this problem, and having thoroughly studied the conditions, was fortunate enough to be able to agree on and to bring the council to adopt unanimously a report and resolutions covering the main questions at issue. General plans for disseminating among the churches knowledge of our missionary work, and for raising the money needed, and for federating the societies so as to administer the work effectively are now clearly set forth and approved. Whatever practical results follow, discussion as to methods is for the present concluded. The business before us is to apply the methods.

The promise of greater spiritual power in the churches appeared in many ways in the council. If the period of theological controversy has passed, it was evident also that tolerance has become fraternal mutual respect. The element of worship was prominent, the daily sessions for prayer being more fully attended and more earnest than we have seen in our denominational gatherings for many years. The interest to improve methods of worship points in the same direction. A noble company of younger ministers was present and gave evidence of growing power for leadership. Notes of pessimism and criticism were exceptional and found only grudging response. The word of confidence and hope, whenever uttered, was received with the joy of those who know that their business is the work of God and who are determined to do it. If our denomination has seemed to be standing still for the last few years, we have evidence in this council that a new period is at hand, to be marked by life and zeal and permanent growth.

Reconstructing Religious Belief

The present month is the favorite season for great Christian assemblies. Perhaps the most notable feature in them this year is that their faces are turned toward the future. In other years they have turned to the past with increasing fear of the loss of cherished beliefs and institutions. They have contended earnestly for what they have called "the faith once delivered to the saints," only to surrender with a reluctance almost despairing one point after another. They have seen such cherished dogmas as the plenary inspiration of the Bible, the miraculous conception of Jesus, and the eternal suffering of those dying without knowing Christ challenged and scrutinized in quarters where they had expected only reverent acceptance of the teaching of the church. They have sorrowfully acknowledged the growing secularization of the Lord's Day and increasing indifference to public worship. They have discussed how they could stop or at least retard the movement to relinquish the beliefs and habits which seemed essential to Christian life.

But the note of confidence this year appears, to be rising above that of discouragement. The churches are turning their attention away from the things which they feel that they must let go and towards the thing of which they desire to take hold. There is an absence of controversy, a kindliness of spirit,

and hopefulness and expectancy in the discussions of these national denominational assemblies which herald a better day. The churches have too long allowed the work of reconstructing religious doctrine to be led by those outside of their membership. They have been too eager to criticise and too slow to sympathize with such efforts, too unwilling to believe that thoughtful men may be earnest to find God who have not found fellowship in Christian churches. This changing attitude of professing Christians does not mean declining spiritual life but enlarging vision. They abandon nothing worthy by acknowledging that there are men who have not found God through the church who know the inward life, and by appealing to such to tell them how they can fulfill their mission better.

At the British Church Congress in Brighton, Eng., at the beginning of this month, the Bishop of Calcutta expressed a strengthening conviction in all the churches when he appealed to the Episcopal Church to face the question of the reconstruction of religious belief. She had been disposed, he said, to hide her head under the old formularies as timid children hide theirs under the bedclothes, but she must boldly and calmly face the new learning and the new temper of the age. She must realize that the creative faculty in religion is not dead. She must be absolutely straightforward and tell the whole truth to all the world. She must not try to burke the freedom of scholarship or criticism by authority. "She must meet learning, if need be, with fuller learning, and confront denomination with higher denomination."

These are brave, true words, and we are not surprised to find in connection with them utterances of charity towards Christians of different names which promise greater unity in reconstructed belief. The Bishop of London at the same congress rebuked the spirit of exclusiveness which claims for one church body superior authority from God, and declared that the real unity of Christians was being hindered by time wasted in striving after impossible uniformity. He condemned the disposition to sneer at the Nonconformist conscience and urged Churchmen to honor and imitate it. He advocated union of Episcopalians in the cause of public morality not only with Free Churchmen, but with Roman Catholics and Jews, insisting that against such united purpose for righteousness it would be impossible for organized vice, trade monopoly or class prejudice to stand.

The spirit illustrated by the sentiments above quoted suggests a coming reconstruction of religious belief which will retain essential truth and enrich it with new knowledge of God while it harmonizes man's intellectual and spiritual faculties. It suggests also a unity of Christians which is far greater than uniformity of creed or of methods of worship. It means the consecration of human duty to the service of God, who is known and loved by his children loving one another. That vision of the kingdom of God is made clearer by the discussions of doctrine and service in this year's Christian assemblies.

More ministers, probably, may be seen occasionally witnessing a play than would

have been found in theaters a generation ago. At any rate, the minister is oftener impersonated on the stage than formerly. And not seldom his character is treated with respect, as it ought to be, instead of being caricatured, as it used to be.

The Kingship of Christ

Christ came to a world that revered kings; the heathen world gave honor to imperial majesty, and the devout Israelite looked for a Messianic king who should govern all the nations with the threefold power of prophet, priest and king. Christ did not attempt to destroy this hope, but to refine it. He emphasized the spiritual quality of his kingdom. The glory which suggested pomp and the splendor of conquests over enemies became secondary to the ideals and truths of his kingdom, righteousness, charity, hope, peace; the impressive effect of royal robe, scepter and crown was forgotten in the garments of humility in which the king was clad, in the shepherd's rod and staff of protecting love, and the platted thorns of sacrificial death. Men saw with amazement that this new king was not to conquer the world by might, but, lifted upon a cross of self-sacrifice, he was to draw all men to himself by his constraining, resistless love.

The quality of the Messianic claims, deeds and purposes is not misunderstood today; the problem is a practical, not a Biblical or theological, one. The reign of Christ is a splendid truth, stirring the imagination with ever-increasing power as the years go on. Is it not true, however, that our modern, democratic life, which is jealous of authority, law and restraint, manifests itself in a disinclination to admit the personal sway of Christ in the heart and life, lest our freedom be invaded?

The kingship of Christ does not destroy the liberty of the individual soul; it creates it. In his own life Christ was himself subject to the very laws of the spiritual life to which he commanded the obedience of others. He made clear the truth that "the king is but the first of subjects," and he showed that even God, who is the sovereign of all men, is a God of order, subjecting himself to the very laws of the world which he has created, laws which are but the expression of his nature.

Freedom, like the soul itself, must be lost to be found. The independence of the star is not destroyed, but assured, because it is part of the great firmament, governed and steadied by gravity, "the muscle of the Almighty"; the student of art surrenders time, strength and individuality even for the time, that losing his crude, inartistic self he may find his refined self in the contemplation of a great master; the soldier under a great general is gladly content to forget himself and magnify his efficiency by becoming part of a great, organized force, directed to one supreme end by one supreme guiding spirit, who takes to himself the concentrated strength of thousands of unified souls. What wonder then that St. Paul, ever jealous of his personal rights and prerogatives, should insist that we should "stand fast in the liberty wherewith Christ hath made us free," and in loyal, abounding love should also write himself "the bond servant of Jesus Christ."

In Brief

With Chinese Minister Wu giving a contribution of \$100 toward the ransom from captivity of a Christian missionary and a Chinaman's gift of \$12,000 toward a professorship in Columbia University, China does not seem an infinite distance from America after all.

"Ian Maclaren" tells the story of his meeting an American traveler in Palestine who asked him where he was going. "To Jerusalem," was the reply. "Jerusalem!" exclaimed the American, in tones of unfeigned disgust. "You don't want to go there! I've just come away. It's a slow town. Why, there isn't a daily newspaper in the whole place!"

One of the cleverest and most apropos stories told during the Council was that of Rev. H. C. Woodruff of Connecticut, of the farmer who, when hearing it said that the time would come when fertilizers would be so condensed in bulk that you could carry enough to feed the soil of a many-acre crop in one vest-pocket, replied that he guessed that the crop could be carried in the other vest-pocket.

Do not forget that next Sunday is Prison Sunday. The Massachusetts Prison Association's pamphlet for 1901 is filled with the important information regarding the crime question—facts as to its magnitude, cost, etc., and opinions of experts as to the best methods of dealing with it. It has been sent to all Massachusetts clergymen, and will be sent by the association to any others who apply at 56 Pemberton Square.

Before memories of the Hartford meeting of the American Board grow dim, it is worth putting down in cold type the fact that the *Hartford Courant*, the high-grade, conservative paper of the city, referred editorially to Dr. W. S. Ament's address as "philosophical and statesmanlike." We trust that a gentleman by the pseudonym of Mark Twain, whose home was long in Hartford, continues to be a reader of the *Courant*.

Already the raising of the debt of the American Board has brought new inspiration and enthusiasm to churches here at home. Elliot of Newton made its annual offering the Sunday after the debt raising, and though the full amount has not yet been reported, it is several hundred dollars larger than last year. The Dedham church trebled its gift of the previous year and a healthy increase is reported from other quarters.

Attention is once more called to Kentucky notions of good morals and the value of human life by the action of Judge Cantrill, who ordered at the opening of a trial that all persons should be searched for concealed weapons before entering the courtroom. The judge, attorneys, jury and spectators having been searched by the deputy-sheriffs, the courtroom door was opened and the trial proceeded. But who searched the deputy-sheriffs, we wonder?

Queen Victoria was always a trouble to extreme sacramentarians of England because while living in Scotland she went regularly to the (Presbyterian) kirk. Now King Edward is brought to task by the *Church Times* because he does the same thing. The Church of England is a church, you see, but the Church of Scotland is—well, the *Church Times* would probably call it a "conventicle" or "usurpation." But that is just what the Roman Catholics say of the Church of England.

The last message of Dr. Gray calls for a larger hearing than even *The Interior* can give it. He said to Dr. Hillis a little before his departure, "When I am gone, stand near me and say a few simple words—say that I have always loved principles, and never hated men; that I have had one passion, Jesus

Christ and the Presbyterian Church; that I trust my brethren will forget my mistakes and remember my Master." That would be as good a summary for the beginning as for the ending of a Christian life.

The School of Theology in Boston University has an enrollment of 187 students, the largest in its history. The prosperity of this Methodist seminary for educating ministers is of special interest to us for two reasons: first, because it shows the futility of ill advised attempts by certain Methodists to discredit the institution, apparently because they could not understand the scholarship and fidelity to truth of its professors; and, second, because that seminary furnishes so large a proportion of its graduates for Congregational pulpits.

Did ever blind devotion to the letter of law lead to more absurd results than those seen in the recent expulsion from membership, in a Cambridge, Mass., Reformed Presbyterian Church, of a Scotchman deemed worthy of election to the eldership, because, forsooth, when he took out naturalization papers he took an oath of allegiance to the Constitution of the United States? The Constitution of the United States lacking mention of God, *ergo* an oath to be true to it is not a civic virtue, but is an ecclesiastical misdemeanor. So argue the Reformed Presbyterians.

Rev. George Willis Cooke is reported as saying, in a recent address to Unitarian ministers at Channing Hall, Boston, that in visiting hundreds of churches throughout Massachusetts during the last two years he "did not find a minister reading from the Revised Version of the Bible." Mr. Cooke must have been an avid worshiper to get into so many churches in 104 Sundays. During the same time we have preached in more than a score of Congregational churches and usually have found in the pulpits and have read from copies of the Revised Version.

Rev. Hugh Pedley tells how Frederick Temple, when Bishop of London, a son of Anak, of whom his students stood greatly in awe, examined his class one day on the subject of parish calls, stating that he would go into the next room and receive one of their number as visiting minister. Drawing lots for the ordeal, the choice fell upon a young Irishman, who entered the chamber ahead of the class to find His Grace prone upon the sofa and, like Hezekiah, his face to the wall. But the student got his Irish up, approached the recumbent, laid his hand upon his shoulder and said, "Ah, Frederick, Frederick, the drink again!"

President Roosevelt is in disfavor with some Southerners for daring to have Booker T. Washington dine with him. Emperor William of Germany is in disfavor now with some German Protestants for appointing Dr. Spahn to the chair of history at the University of Strasburg, and this because he is a Catholic. Replying to the criticism of his act, the Emperor has telegraphed, "I rejoice to show my Catholic subjects that recognized scientific ability, based upon patriotism and fidelity to the empire, will be utilized to the benefit of the empire." Racial and religious prejudice are the hardest forces for progressive heads of state to contend with. King Edward VII. of England is realizing this because he has just ventured to worship in a Presbyterian church in Scotland.

The National Council of Congregational churches met at Portland, Me., on last Saturday. This meeting is held every three years, but for what purpose no one has as yet discovered. It has no legislative powers whatever, nor can it appeal to any written instrument as expressive of its belief. With no creeds to revise, no heresy trials to review and no judicial cases to dispose of, a National

Council must be a dull affair.—*The Presbyterian Journal*.

Thus speaks the legalist, whose only conception of influence is of the legislative sort. Disputations our council is not, and dull never! To whilom Presbyterians, now happy in the Congregational fold, it seems like a garden of the Lord, contrasted with the heresy-prosecuting General Assembly, whose boycott of theological seminaries is of no effect, and whose attempts to revise what should be set aside makes the world to mock. The above quotation is an illustration of obsolescent denominational religious journalism.

Pencilings

BY A PERIPATETIC

A week awheel in interior northern Vermont at this season of the year is a revelation of the glory of New England autumnal foliage and of the thrift and prosperity of the state. The barns bulge with grain. The cattle and sheep are out for the last crop of herbage. The road-menders are putting the highways in order for winter traffic. The storekeepers are alive to a new season's opportunities for profit by barter.

Compared with New Hampshire's roads the wheeling is excellent, less sandy and rocky, but still enough removed from the boulevard surface to make concentration of mind upon the wheel necessary most of the time. The inn charges are moderate, and the farmers *en route* are generous and communicative.

Following are some impressions recently acquired at little expense and with much pleasure.

BARRE, SEPT. 28.

Abundant signs of prosperity and growth, rivaling a Western boom town or a Boston middle-class suburb, are visible. The granite statue of Robert Burns, standing in front of the town high school, is a visible token of the presence of 4,000 Scotch-Americans.

The problem of amalgamating Yankee, Scotch, Italian and Irish citizens in this thriving town is one which the churches, schools and newspaper are resolutely facing. Trades unionism flourishes and makes industrial conflict frequent. Anarchy, until recently, has had open advocacy, and here it was, two years ago, that the notorious Emma Goldman held forth, and more recently the chief of police was assassinated in fine Italian style. But anarchy is not a plant to flourish lustily in such Yankee and transplanted Scotch soil. Too many humble, but owned, homes dot the hillsides.

MONTPELIER, SEPT. 29.

St. Augustine's Roman Catholic Church is placed with customary Roman strategy adjoining the capitol grounds. A dilapidated edifice and a relatively poor congregation; but the interior is made glorious and radiant by two large paintings, richly framed and suitably foiled and lighted, the same being superb copies of Murillo's *La Madonna del Rosario* and Raphael's *Transfiguration*, presented to the church by Professor Burgess of Columbia University, New York city, and his wife. The copyist was Mr. Thomas W. Wood, former president of the National Academy, a native of the city, now a resident and the local art patron, whose original work and whose copies of great masterpieces, gathered in the Wood Art Gallery, must be of much value aesthetically to the city and the vicinage. Compared with the tawdry and cheap statuary and paintings elsewhere in the church, the work of Raphael and Murillo is priceless in its inspirational and refining effect; and it has its suggestive value to such Protestants—native or foreign—as dare to enter the doors of the church.

When the Latin of the historic ritual is unintelligible, and when the homily of the genial Irish-American priest is not understood, there

stand the appeals to the mind through the eye-gate, telling the men of a life higher than this, and the women of a purity and feminine holiness which compel adoration and imitation.

BETHEL, SEPT. 30.

The village tavern. Tobacco the only stimulant to loquacity. Profanity too rampant—seemingly a State vice, as it is heard everywhere from old and young wherever you go, more in a week than heard on the streets of Boston in a year.

The bill-boards aflame with the posters of a vaudeville company soon to appear, which here as elsewhere will often find town hall or schoolhouse open for its vulgar and witless performances. Query: whether the rural or the urban districts most need a censor of "shows"?

PROCTOR, OCT. 2.

One of three centers of operation for the great industry of marble quarrying and dressing, which is known far and wide as inseparably connected with the name of Redfield Proctor, ex-Secretary of War and now United States senator from Vermont, this town is worth study because its industry is its all. Shipping its marble to all quarters of this country, to Asia, South and Central America and to Australia, employing 1,500 men with a monthly pay roll of \$70,000, it is one of the best places in the country to study an industry where no trades unions exist, where strikes are unknown, where employers and employees, foremen and journeymen attend the same church, and where business on the old individualistic basis, without any formal attempt at co-operation or socialism, is still found workable and profitable for all. To be sure, the company provides a finely equipped hospital and physicians and nurses for its employees, and it insures them, without cost, against accident and death. And this summer fifty of the men longest in the employ of the company have been sent to the Buffalo Exposition, two at a time, at the company's expense, spending money included.

But the basis of operations is still individualistic. None but decent, temperate men are employed. They are as free to go as they were to come. Good wages are proffered, and everything is done to make the industry as safe as possible and thrift and a competence easy. But the owners still run the business.

Most of the workmen in the quarries and dressing sheds are Swedes, Italy furnishing some of the best carvers and dressers, but not as large a percentage as at Barre. The Swedes are of a farming population at home and come mainly from the vicinity of Christianity. They are sturdy, easily adapt themselves to the new work and to American customs, and, though much of their earnings goes back to Sweden, they do not return, but are speedily naturalized and enter with zest into our politics. They are temperate, chaste after their own racial ideals, religious—they support two churches, the Lutheran and the Congregational Evangelical—and thrifty. For some time after coming to us they continue to import Swedish food delicacies, but their distinctive national costume seldom appears, save at weddings, parties, etc.

For all of the population of the town, save the Swedish and the Italian and Irish portions of it, a union church, beautiful in its blue marble exterior and hard wood interior, suffices. Here there is no sectarian rivalry and divisive denominationalism. Unity and prosperity have gone together, and, whether due to Senator Proctor's influence or to the good sense of the people, it is a social and ecclesiastical blessing.

The schools are superior and are doing their appointed work of assimilation. Flaxen-haired and blue eyed Swedes, bearing such names as Carlson, Johnson, Bergstrom, sit side by side in the kindergarten, and thence up to the high school, with raven haired and dark-eyed Italians and French, and, in due time, all come out Americans.

The National Council at Portland*

The Story of the Last Three Days, with a Retrospect and Estimate of the Entire Session

As related to truth in its largest aspect, the council, by representative individual utterances, showed intellectual hospitality, courage and a disposition to readjust belief and to adapt methods in view of new light and new conditions.

As related to the denomination, of which it was truly representative by reason of the attendance and participation of men from all sections of the country and of all shades of opinion within the denomination, its constructive, self-reliant action showed marked growth in denominational self-consciousness.

As related to the agencies with which the denomination carries on its benevolent work, the council, after free debate, passed recommendations which, having weight solely because of their intrinsic value, will, if adopted by the societies, it is believed, increase their effective and economical administration, and tend to make responsibility and power go hand in hand.

WHAT THE COUNCIL DID

It set forth a program for the benevolent work of the churches, proposing a simple, effective method for giving every church and every member an opportunity to share in the effort to spread the gospel at home and abroad.

It took steps to re-establish a conception of the teaching function of the church, and parental responsibility for spiritual culture.

It took the first steps toward enrichment of the worship of the churches by naming a committee, previously selected by the Church Worship Society organized at the council by delegates and attendants, to report on the subject at the next council.

It abolished the committee of Ministerial Relief of the National Council, and put the entire matter of administering the council's Ministerial Relief Fund in the hands of fifteen trustees—of whom the moderator, the secretary and treasurer shall be three—which shall hold the funds, appropriate salaries and make donations to those in need, and secure legal authority to hold and administer property amounting to \$1,000,000, to secure which from the denomination shall be their ambition.

It recognized the strategic importance of bringing Christianity in a commanding and attractive way to the attention of the students of state universities.

It declined to give its approval to the tendency manifest among the churches to relegate installation of pastors to "innocuous desuetude."

It indorsed the plans of the seminaries to train women for service as deaconesses.

It appointed a committee to arrange for a Congregational House and Exhibit at the St. Louis Exposition in 1903.

It took moderate but firm action on the question of marriage and divorce, urging the clergy to withhold their sanction of the remarriage of those whose divorce was secured for reasons other than those which are Scriptural, such withholding, however, to affect only the guilty party.

It indorsed the plan to erect a Pilgrim Memorial Church at Plymouth, Mass.

It commended the Y. P. S. C. E.

THE ACTION ON THE BENEVOLENT SOCIETIES

The council recommended:

That all salaried officers of the denominational societies be chosen by their executive boards.

That, so far as practicable, each society have but one administrative head.

That the five home societies try the experiment of a united annual meeting.

That the societies devoted to home mission work in its various aspects have a limited governing membership, similar in the main to that which the American Board now has.

That an advisory committee of seven, chosen from the executive committees of the home societies, be formed, to which all questions of joint action shall be referred.

That this committee, with a member from

the American Board added, take united action toward enlarging the benevolences of the churches.

That the societies issue one joint periodical, setting forth the work of the societies.

Tuesday, Oct. 15

The committee on credentials, Rev. Elijah Horr, reported Tuesday morning its judgment on the few cases of validity of credentials coming before it, and incidentally made the interesting statement that the vexed question of representation from the Alabama churches had been settled out of court by a compromise. The business committee reported favorably on indorsing the plans of Hartford and Chicago Theological Seminaries for establishing deaconess work, and the council so acted. William Shaw introduced a resolution reciting the origin of the Christian Endeavor movement in Portland, rejoicing in its extension and commending its work. It was adopted without any debate.

A resolution, reported favorably by the business committee, was next passed, commending the plan of the Church of the Pilgrimage, Plymouth, Mass., to erect by 1906 or before a memorial church to the Pilgrim Fathers, 1906 being the 300th anniversary of the organization of the church in Scrooby, Eng. Memorials from various state and local associations relative to federation of the missionary societies were read and referred to a special committee, of which Rev. J. W. Cooper of Connecticut was chairman.

THE DEVOTIONAL SERVICE

The devotional service, which at 9.30 broke the run of business, was led by Rev. William H. Manss of Lincoln, Neb., and among those who offered prayer were Rev. H. R. Miles of Brattleboro, Vt., and Rev. F. N. White of Sioux City, Io. These three typical younger clergymen revealed a fine strain of spiritual vision and power, which some pessimists believe is extinct among recent graduates of the seminaries.

THE CHURCH AND THE YOUNG

The paper on Needful Reform in the Methods and in the Instruction of the Sunday School, by Rev. A. E. Dunning of Boston, the paper on The Spiritual Trend of Young People's Organizations, by Rev. C. M. Southgate of Auburndale, Mass., and the paper by Rev. C. H. Richards of Philadelphia, Pa., were a trio of sensible papers on a vital aspect of church life. Drs. Dunning and Richards showed that there was a body of new knowledge concerning both the Bible and the human soul which the churches, the Sunday

schools and the parents and guides of children in matters spiritual are under moral obligations to recognize and utilize; and Mr. Southgate ably, and in terms not over strong, set forth the fine record of the Y. P. S. C. E. movement, not only as a phenomenal piece of new machinery for the employment of youth in Christian activity, but as a conservator of spiritual power. Abstracts of these papers are found on pages 638, 639.

DEBATE ON THE PAPERS

The debate which followed was not only on these papers, but on those of the previous afternoon and evening. Rev. William B. Williams of Charlotte, Mich., spoke, urging unwavering support of denominational colleges and academies to offset increasing secularization of public schools and state universities. He spoke as one converted to this opinion after long experience on the frontier. Rev. L. Reynolds of Redfield, S. D., a Western veteran country pastor, defended the effectiveness and need of country churches, and pointed out the incidental advantages as well as disadvantages of denominational rivalry in the country town. Rev. R. T. Hall of New Britain, Ct., regretted the too common disposition of parents to remit to the church and Sunday school functions as spiritual guides which belong naturally to them. He urged a reform along this line.

Rev. P. M. Snyder of Rockford, Ill., pleaded for candor and honesty by parents, Sunday school teachers and pastors in dealing with the young, so that from the beginning they shall get such views of the Bible as will abide, as will not compel a trying process of readjustment later, which often lands them in infidelity. Much of current teaching, either through ignorance or conscious deception, he argued in substance, tended inevitably to produce adult unbelief.

Rev. E. G. Updyke of Madison, Wis., set forth the facts concerning the ever increasing attendance of Christian (and especially Congregational) youth on the great state universities of the Interior and West, and he urged the council, in facing the situation as to education, to remember that it was a condition and not a theory which they confronted. He urged the denomination to realize the tremendous strategic importance of such points as Madison, where he is pastor, and where there are not less than 350 young Congregationalists in the University of Wisconsin. The responsibility is too great to be borne solely by the local church. This the Wisconsin Congregationalists have acknowledged by steps already taken to establish a Congregational

*For the detailed account of the first three days see *The Congregationalist* of Oct. 19.

House at Madison and to endow a professorship of the Bible. He presented a resolution, signed by himself, by Rev. J. W. Bradshaw, formerly at Ann Arbor, Mich., and by Rev. W. H. Manss of Lincoln, Neb., who with him have special knowledge of the needs as they are seen in state university towns, asking the council to indorse the plan to establish religious foundations in state university towns. This the council did later.

THE SOCIAL SIDE OF THE COUNCIL

On Tuesday afternoon and a considerable part of the evening the iron rule of moderator and business committee was exchanged for the gracious courtesies extended by Maine's most famous college and most venerated church. For nearly six hours the delegates were made to feel that they were very emphatically "in the hands of their friends."

The hosts for the afternoon were the trustees of Bowdoin College and the administration of their hospitality was personally intrusted to President Hyde. The enrolled membership of the council was announced in the morning to be a little in excess of 350, but the number of those who counted themselves in for the excursion to Brunswick was nearly a hundred larger—a gratifying evidence that the clergy of the vicinage and the wives of the delegates constituted in themselves a considerable company.

A special train left the Union Station at 1.30, and at 2.10 by the town clock the ample campus of the college had very much of a Commencement Day aspect. No attempt was made to subject the delegates to the mild torture of a "personally conducted tour," and the overworked speech-makers were given a complete rest. Once within the grounds, each visitor went where he pleased and did as he pleased; but individual autonomy was, according to true Congregational theory and practice, joined with an abundance of good fellowship. The delegates from the remoter parts of the country, where the fame of Bowdoin is overshadowed by some of the larger New England colleges, were not a little surprised to find such a fine array of buildings and so many marks of a high type of academic life.

As they went from Massachusetts Hall, whose ancient roof once sheltered everything in the college from chapel to commons, on to the beautiful chapel of today, which seems like a bit of old England transplanted from Oxford or Cambridge, they wondered; and as they proceeded to the art gallery and to Science and Memorial Halls the wonder grew that one of New England's smaller colleges could be so rich in equipment for a fine and well-rounded culture, and be so honored in its distinguished administrators, professors and illustrious alumni.

The party said their farewells to President Hyde at half-past four and a half-hour later were hurrying to an early supper in Portland, to be in season for the evening's appointment at the Second Church. Here from 7 to 8.30 the moderator again asserted himself, and the council attended to the important report presented by Dr. Samuel B. Capen. How the discussion was interrupted on the eve of a most important vote is told elsewhere, and some of the brethren went to the social rooms below

still glowing with the heat of the conflict. But the strenuous mood soon melted into a gentler frame of mind under the influence of the many smiling hostesses and their dainty servings.

The council and their friends completely filled the spacious lower rooms of the church, and there was much moving about and plenty of social fellowship, only interrupted by a short period of speech-making.

Rev. Rollin T. Hack welcomed the company to the church of Elijah Kellogg and Edward Payson with many allusions to its distinguished ministry and notable history. About its chapel walls are hung the portraits of most of its former pastors, and to these is added the sweet face of the martyr missionary, Mary Morrill, a daughter of this church. Dr. Bradford spoke a few fitting words of response and then called upon Rev. J. Morgan Gibbon, who again left his American friends puzzling as to what most to admire, his wit or his wisdom. A granddaughter of the third pastor of the church, Dr. Bennett Tyler, was called upon, but asked to be represented by her husband, President Buckham of the University of Vermont. He alluded to the old theological controversy between Taylorism and Tylerism, and said that his father was a Connecticut man and a Taylorite. Marriage, however, had brought him into intimate relation with the Tylers and there was a question as to where he should take sides. This, however, he had settled by going to the Bible, where it says, "For this cause shall a man leave his father and his mother and cleave unto his wife." This Scriptural direction made him, even in New Haven under the shadow of Yale Divinity School, a determined Tylerite.

The council's half-holiday was perfect in weather and as delightful in program as splendid hospitality could devise.

THE REPORT OF THE COMMITTEE OF FIFTEEN

Braced by the outing at Bowdoin College for a strenuous debate, the council assembled earlier than usual Tuesday evening, in the Second Parish Church, for discussion of the report of the committee of fifteen, Hon. S. B. Capen, chairman, appointed at the 1898 council to consider better modes of administering the denominational societies and new ways of developing and maintaining interest in missionary work at home and abroad. An abstract of this report appeared in last week's paper, and the resolutions as passed are printed herewith.

Having read the report, Mr. Capen, briefly but urgently, pleaded for action; told of increased income to the societies from donors of whom he knew, whose gifts would follow the reforms they deemed essential; and set forth the ideal as *all* the members of *all* the churches giving to *all* the societies working in unity. Rev. J. W. Cooper of New Britain, Ct., set forth the futility of more words and the need of prompt action if the churches were to be saved from getting the impression that the evils of present conditions were a great deal worse than they are or have been; and then debate began, each resolution being taken up in turn, the first five being passed without any division of sentiment, and, in the main, with only such verbal changes as seemed best to make it clear that the

action of the council was strictly advisory, not mandatory or of legal force.

Discussion of the sixth resolution revealed marked differences of opinion, both as to the principles involved and uncertainty as to the details of adopting the suggestions, should the societies later see fit to do so. Secretary Boynton of the Publishing Society reported that its directors for the time had been estopped from voluntary action looking toward the same ends by a legal opinion that under the society's charter, granted in Massachusetts, the power of appointment could not be centralized. Rev. A. H. Plumb of the Prudential Committee of the American Board said that that committee, he felt sure, had not sought for power to appoint secretaries, and his own experience of eighteen years' service made him question the wisdom of such centralization of authority. Later Rev. E. Horv of the same committee, speaking for himself, favored such centralization, as did Mr. H. H. Proctor of Boston the next morning. Upon motion of Mr. C. A. Hull, the word "representative" was inserted in the amendment.

Mr. William H. Strong of Detroit, Mich., gave statistics showing how seldom the vote of the societies for officials under the present administration of the societies was truly representative of the entire constituency of the denomination, and he favored a representative limited voting constituency, predicting that if provided for there would be increase of interest among the intelligent and generous laymen of the West and Interior. Mr. Charles A. Hull of the executive committee of the American Missionary Association urged the reforms suggested, and described the infelicities of present modes of electing officials of that organization. Rev. John De Pen of Bridgeport, Ct., a member of the executive committee of the Home Missionary Society, favored the proposition because it would enable the churches to place responsibility as they cannot now with the multiplied secretaryships and divided responsibility.

Rev. Elijah Horr of the Prudential Committee of the A. B. C. F. M., which already has the limited representative system, favored the single secretaryship plan. Rev. F. S. Fitch of Buffalo, N. Y., feared the movement, because undemocratic and un-Congregational, and likely to weaken the hearty support of all the churches if anything is done to prevent their immediate control of officials. Mr. Lucien Warner of the executive board of the American Missionary Association said that the churches could quickly discipline the executive boards if they showed signs of abusing the new power they asked for; and as a business man he pleaded for reforms which would put the societies as administrative bodies in line with methods and principles now accepted as axiomatic in all successful and efficient commercial and industrial organizations.

Here the debate was automatically, as it were, shut off by the council's previous vote to accept the hospitality of the Portland people and churches at a reception in the church parlors; and although an attempt was made to delay adjournment in order that a vote on Resolution 6 might be taken, the council adjourned (*sine die*), wherefore the temperature rose in some breasts.

Wednesday Morning

REPORT OF THE COMMITTEE OF FIFTEEN
—DEBATE CONTINUED

No attempt was made on Wednesday morning to take advantage of a technical parliamentary error, and as promptly as possible the decks were cleared for action. Speeches were, by vote, limited to five minutes. Upon motion of Rev. J. W. Bradshaw, the last clause of Resolution 6 was taken up first, in order to make it easier for some to vote for the earlier clauses, if assured of a limited voting constituency. William Shaw, secretary of the committee of fifteen, urged not only the report as it stood, but suggested that a provision be added defining expressly the rights of laymen to adequate representation. Rev. W. A. Waterman of Indiana objected to such a policy of contraction of membership and concentration of authority as was proposed. Rev. W. E. Park of New York favored it; did not fear for essential democracy of control; and believed in the suggestion of definite guarding of lay representation. So did Rev. C. H. Patton of St. Louis, Mo., who introduced an amendment prescribing that half the constituency should be laymen. This was seconded; was argued against as a detail which the societies could best settle, by Judge Perry and Rev. John De Peu of Connecticut, and a vote on the amendment defeated it. Mr. Henry H. Proctor of Massachusetts favored concentration of responsibility.

Rev. F. A. Hatch of Omaha, Neb., without citing names, quoted the present control of *The Congregationalist*, by an executive committee of a society, as a centralization of power over a vital part of the denominational mechanism, which he feared to see added to by the reforms suggested. Rev. F. D. Kelsey of Toledo, O., acknowledged the possible gains on the administrative side which might come, but foresaw losses and evils through alienation of the churches, which also might result from such a departure from democratic and Congregational ways. He predicted a storm of protest from the churches which are chary of giving up their rights, and will not give where they cannot control. Rev. A. H. Plumb of Boston claimed that it would be a great deal easier to manipulate, for evil purposes, an executive committee than a body of representative men. He opposed giving extra power to the executive committees.

The vote on the resolution, taken by a show of hands, indicated a large majority in favor of it.

Debate on Resolution 7 for a time centered around a substitute, offered by Rev. R. T. Hall of Connecticut of the committee of nine, who questioned whether the census of opinion in the committee of fifteen's report, relative to popular opinion favoring two meetings, was correct and up to date. His substitute recommended one joint meeting of all the societies in October, and a rally meeting in the spring in another section of the country.

He deprecated the suggested exclusion of the A. B. C. F. M. from the movement toward unity, and predicted that it would have an evil effect on the Board. Rev. Messrs. C. H. Richards, E. Horr, William

A. Rice, Henry Fairbanks, William E. Park, William H. Manss, E. F. Williams, S. B. L. Penrose, A. H. Plumb, H. C. Woodruff, W. A. White and P. S. Moxom and Messrs. Hull and Shaw participated in this discussion; and the relative success of present Congregational, Presbyterian and Baptist methods of administering missionary society meetings came into the debate. The substitute by show of hands was defeated by a majority (estimated) of three to two. The resolu-

Resolutions of the Committee of Fifteen
as Passed by the Council

1. That we urge upon all our churches the importance of laying added emphasis upon the great missionary work at home and abroad to which, as Congregationalists, we are pledged.
2. That each church be requested, by a personal canvass, to reach, so far as possible, every one of its members with a direct personal appeal for some gift to each of our six missionary societies.
3. That our churches, so far as practicable, be requested to make the month of October a missionary month.
4. That all our churches should make some provision in their Sunday schools and young people's societies for educating our young people in every department of our missionary work.
5. That as the pastors are the great leaders of the church, we urge that in all ordinations and installations the missionary knowledge and interest of the candidate should be a matter of faithful inquiry.
6. That we approve of so much of the report of the committee of nine as recommends the appointment of all salaried officers in our six societies by executive boards; of the plan, so far as practicable, of one administrative head; and of a limited representative governing membership for each of our home societies.
7. That we urge the five home societies to try the experiment of a united annual meeting, allowing the meeting of the American Board to remain unchanged for the present. Having two annual meetings each year, one in the East and one in the West, will be one step towards a closer federation of all our missionary work.
8. That we recommend that the executive boards of each of our five home societies consider the proposition of having an advisory committee of seven chosen from their own number, which shall hold stated meetings and to which all questions having to do with their joint work shall be referred for advice; that, with the addition of a representative from the American Board, this advisory committee take such measures as they deem advisable, looking to the organization in all our conferences and state associations of missionary committees to urge enlarged benevolences in our churches.
9. That we recommend that there shall be one missionary publication, to be published monthly, and to be equal in literary ability and typographical style to the best publications of the day.
10. That we recommend that our missionary societies unite in issuing brief manuals of instruction and information suitable for permanent use in our Sunday schools, young people's societies and other organizations.

tion was then carried almost unanimously, the evident intention of the council being to go slowly in approaching an ideal, and to avoid too violent a change.

The eighth resolution was passed without debate, Mr. Lucien Warner remarking that while it was true that a gentleman stood ready for a time to defray the expenses of a secretary, he felt it unwise for the council to act as if it could avoid sooner or later having the expense borne *pro rata* by the societies.

The ninth resolution was altered by the council more radically than any other. Incidental to the debate on it was a formal statement by the editors of *Congregational Work*, read by Rev. George

M. Boynton, showing that that periodical, while not having as large a circulation as at first, still had a good circulation, and mainly—as careful examination shows—among people who do not read the more elaborate and costly denominational journals and society organs. Consequently the editors urged that whatever plan of consolidation is devised, the desirability of continuing *Congregational Work* should be taken into account.

Rev. L. H. Hallock urged that there be one magazine, not two, and moved an amendment to that effect, which was seconded and carried without further debate, as was Resolution 10.

The vote adopting the report as a whole was unanimous. The debate had lasted two and a half hours. Every aspect of the matter had been considered candidly. No attempt by moderator or delegate to curb expression of opinion had been seen. Acrimony was lacking during and after discussion. It was a model of forensic procedure.

THE ELECTION OF OFFICERS

The secretary, registrar and treasurer of the council were elected Wednesday morning. The business committee recommended nominations without speeches, but the council voted otherwise. Election was by ballot. The nominations for secretary were of Rev. Asher Anderson of Meriden, nominated by Rev. F. A. Noble and seconded by Professor Gillette of Hartford Seminary; Rev. Eugene C. Webster of Jamaica Plain, Mass., nominated by Rev. A. H. Plumb; Rev. J. P. Sanderson of Michigan, nominated by Rev. J. W. Bradshaw and seconded by Rev. W. H. Warren and Rev. A. M. Hyde; and Mr. J. M. Comstock of Vermont, nominated by Mr. D. M. Camp of Vermont and seconded by Rev. Henry Fairbanks and President Fuller of Drury College. Two ballots were taken, Mr. Anderson being elected on the second, receiving 125, and Mr. Sanderson 78, votes. Rev. Joel S. Ives of Meriden, Ct., nominated by Judge Perry, was the only candidate for registrar, as was Rev. S. B. Forbes of Hartford, Ct., for treasurer. Both were elected, Mr. Ives receiving 141 of the 142 votes cast, and Mr. Forbes all of the 28 votes cast.

THE PLACE OF THE NEXT MEETING

After some debate as to the relative rights of the council and the provisional committee as to naming the place of the next meeting, and after it had been decided that the council had power to choose, if not to name, and that speeches as well as nominations were in order, Mr. William Wanamaker of Philadelphia invited the council to that city in 1904. Rev. F. J. Van Horn of Plymouth Church, Des Moines, spoke similarly for the Des Moines, Io., churches, and his plea was supplemented by words by Rev. A. L. Frisbie of that city and by Rev. Messrs. P. S. Moxom, W. H. Manss and William A. Rice. Des Moines won on a show of hands by a large majority. The sentiment seemed to favor an Interior point, and the enterprise shown by the Des Moines churches in preparing a very convincing circular, which was distributed among the delegates, was not without effect.

Wednesday Afternoon

The opening of the session was marked by the dispatch of various items of business, some of minor and some of great importance. A resolution offered by Rev. C. H. Patton of St. Louis, Mo., looking to the appointment of a committee to provide for a Congregational House and exhibit at the proposed exposition in St. Louis in 1903, was passed without debate. The evil of lynching and the special lawlessness practiced against the blacks of the South were spoken of by Professor Henderson of Straight University, and the evil denounced in a vigorously worded resolution. A letter was received from Dr. Waldenstrom of Sweden regretting his inability to remain in Portland to give in person the greetings of the churches which he represents, and Dr. P. S. Moxom was appointed chairman of a committee to return to him the greetings of the churches.

The committee on the overture concerning the suppression of polygamy, received from Dr. Josiah Strong, recommended through Mr. C. A. Hull of Brooklyn that the moderator and secretary be a committee to petition Congress in behalf of the council to make polygamy a crime. The sending of one delegate (Rev. G. R. W. Scott) to the coming tercentenary celebration in Gainsborough, Eng., and the raising of an American fund to assist in clearing the debt of the John Robinson Memorial Church were approved upon the recommendation of Dr. William Hayes Ward of New York.

The next matter is of such importance that the resolution introducing the discussion is given in full:

Resolved, That this council regards with favor the project of establishing foundations of a religious character in connection with our great state universities, whose purpose shall be to provide pastoral care, religious instruction and helpful Christian influence to the students there assembled, and we heartily commend this enterprise to those of generous spirit, as in the highest degree worthy of their sympathy and their gifts.

Rev. John W. Bradshaw of Oberlin, Ohio, made an earnest appeal for the cause presented. He declared that there was nothing in this movement prejudicial to our Christian colleges (with one of which he is in close connection). It is simply the seizing of another opportunity for Christian influence, the neglect of which is one of the most signal blunders in our church history for the past twenty-five years. He called attention to the Congregational Building already planted in connection with the University of Michigan and supported by the state association with the hearty approval and co-operation of President Angell. In three Western universities alone there are nearly 2,000 students from Congregational homes, and their religious nurture is one of the most important duties and opportunities now open to our churches.

Action upon the memorial from the Massachusetts Association dealing with a reform in tabulating the benevolences of the churches committed the matter to the discretion of the state registrars and the secretary of the council. But although the specific changes recommended in the memorial failed to carry, the end specially

sought, viz., the clear separation of the gifts to our six societies from gifts to extra-denominational philanthropies, will doubtless be attained.

After a brief recess Dr. L. H. Hallock, pastor of Plymouth Church in Minneapolis, was asked to add something to the discussion of what the public school may expect from the church. He strongly emphasized the possible ministry of the church through the personal influence of those of its members whose vocation is that of a public school teacher. No state laws can nullify the vital power of Christian character and influence. Evidence of the fact is seen in what President Northrop, a former moderator of this council, has done in Minnesota. Its great state university, while under all the limitations of the public school system, is, nevertheless, through the personal influence of its president, thoroughly and wholesomely Christian.

The paper by Dr. H. A. Schauffler upon Foreign Elements in American Civilization and that by J. C. Armstrong on City Evangelization were read. Their most important portions are given on page 639. The next in order was the hearing of the Home Missionary Society's report, rendered by Dr. J. D. Kingsbury, while Secretary Woodbury reported for the A. M. A.

Rev. Thomas Chalmers of Manchester, N. H., well known for his catechetical work, spoke of responsibility for the instruction of the young, and insisted that the pastor was the one upon whom chief responsibility should be placed, and that, except in rare instances, catechetical work should be, on the part of the pastor, a personal, not a delegated service. He closed with a resolution looking to the appointment of a committee to prepare a council catechism.

Secretary Cobb of the Building Society introduced a grateful reform by offering a printed report for distribution with some pithy comment on the salient points. One of the most important reports of the day, upon Comity, Federation and Unity, was reserved to the last and so failed of as careful consideration as it deserved. The report, read by Dr. Franklin S. Fitch of Buffalo, showed that the committee were instructed: (1) To cultivate a closer relation with brethren in Canada. (2) To co-operate with other bodies in general. (3) To endeavor to carry the principle of comity into the work of our own churches. (4) To receive from and in turn express to other bodies declarations of good will. The committee reported progress in federated work in Maine and in New York city. It recommended (1) that in small places two churches unite in one pastor without giving up necessarily separate organization, and (2) that great restraint be practiced in planting new Congregational churches. Dr. William Hayes Ward followed the report with a brief address. He took strong ground that the time was ripe for renewed effort in the line of federation. He, therefore, urged the continuance of the committee, with special instructions to make definite overtures for federation with other bodies, and his motion was carried with much enthusiasm.

A resolution expressing the appreciation of the character and services of Dr. Henry A. Hazen was read by Dr. Moxom

and adopted as expressive of the feelings of the body.

Wednesday Evening

The session Wednesday evening was long, but crowded full of eloquence of various sorts, of humor, of profound reasoning, of effective appeal to the many in support of missionary effort. The devotional exercises were conducted by Rev. G. E. Hall of Dover, N. H.

The work of the American Board during the past three years and its present scope of effort were set forth by Sec. Judson Smith, who not only gave the broader outlines of the subject, but appealed to local sensibilities and devotion to foreign missions by touching references to the martyrdom of Miss Gould and Miss Morrill, so well known and so highly esteemed in the city of Portland. He closed with an eloquent and moving tribute to the many martyrs of the Board's servants during the Boxer massacre of 1900.

Then followed an interesting period when the council listened to messages of fraternal sympathy and admiration from a delegate from the Free Baptist General Conference, Rev. Lewis R. Malvern of Portland; delegate from the Methodists, Rev. Mr. Ladd; and from the Congregational Union of Canada, Rev. Hugh Pedley of Montreal. Mr. Malvern showed that the differences between the Free Baptists and Congregationalists are minor. Rev. Mr. Ladd testified to personal profit from the International Congregational Council and from the present national one. Mr. Pedley, after a play of wit, settled down to eloquent portrayal of the vital racial and religious ties which bind Canadians and citizens of the United States, and the moral and sentimental ties which bind Canada to Great Britain closer and closer as the formal political ties grow weaker.

Rev. J. Morgan Gibbon, the Welsh delegate from the Congregational Union of England and Wales, by his own request sought an opportunity to express his heartfelt thanks, personal and official, for the revelations he had had of American cordiality and good will. He pleaded with his hearers to give up talking of Britons as "foreigners," for, he assured his hearers, Britons never thought of Americans as foreigners or spoke of them as such. He hoped that his words or his presence might have contributed in a humble way to bring together the great Anglo-Saxon peoples. The applause which followed showed how thoroughly Mr. Gibbon had won the admiration of the delegates.

Then came the formal advertised speeches of the evening; and first, President Buckham's quietly delivered, subtly phrased, deeply thought out exposition of the grounds of belief in Christianity's right to claim the world as its field, and all humanity as its material for working upon. An abstract of the paper is found on page 639. In solidity and permanent value, and as a modern statement of the contention of the church for rational faith in its own missions, it will serve well to place alongside of some of the classic tracts.

The address of Rev. J. P. Jones, the veteran, but still vigorous, tall, stalwart, Bismarckian-molded missionary of the A. B. C. F. M.'s Madura mission, was

begun at a late hour, but he soon got hold of the audience and well improved the time by an impressive description of the perils to Christian missionary work, which are due, first, to evils incident to the missionary work itself; second, to the lack of sympathy and hostile influence of Europeans resident in mission lands; and, third, to the evils resident in the non-Christian populations. He let it be seen that he deprecates the merely evangelistic, witness-bearing type of mission work; that he has more confidence in educational methods; that he has no confidence in estimates of missionary success based on statistical data. He reports the Anglo-Indian population of India as less helpful to missionary labors than thirty years ago. Now the missions, also, have to fight a vigilant and reformed type of Hinduism.

The meeting closed with one of Rev. Nehemiah Boynton's searching and aggressive speeches, expounding the need of greater self-sacrifice by individuals and churches, of less expenditure relatively for home churches and more for the foreign field. He depicted the different motives that should impel the church to missionary endeavor, prominent among them being the resultant gains to Christianity itself in the more full-orbed expression of the faith through contributions brought by the ethnic religions.

Thursday Morning

The business session opened with prayer by Rev. Moses Smith of Chicago, and the devotional half-hour later was led by Rev. George W. Henderson of New Orleans, one of the delegates representing the Negro race in the South and their Congregational churches.

Rev. George E. Hall of Dover introduced a resolution authorizing the provisional committee to print the entire program of forthcoming councils, including thereon the names of all the speakers selected; and in a subsequent speech explaining his motion's motive, Mr. Hall criticized the tendency revealed to have a nominal program differing from the one actually provided for, speakers being brought forth as assigned to speak who were not on the program. The matter was referred to the business committee.

The business committee presented with its approval a resolution recommending that the Congregational Sunday school and Publishing Society take steps to prepare a system of graded Sunday school lessons, the same to be prepared in collaboration with a committee of seven, to be appointed by the council. This was passed without debate.

The business committee also reported favorably upon a resolution calling for the appointment of a committee of five to investigate the causes of absenteeism by delegates elected to the council, and to report upon the propriety of providing a way by which the expenses of delegates may be paid. Remarks in favor of this resolution were made by Rev. E. Lyman Hood of New York, who pointed out that it was an old evil, aforetime brought before the council, and having to do with an abuse which works to make the council provincial rather than national. A motion to refer the matter to the next council was defeated, and the resolution was passed. More than two

hundred of the delegates elected to this council did not attend it.

Secretary Boynton reported for the Congregational Sunday School and Publishing Society and Rev. D. S. Clark, D. D., for the Education Society.

CABLEGRAMS OF MOMENT

Pursuant to instructions from the council, Dr. Bradford sent this cablegram to the Congregational Union of England and Wales, assembled at Manchester:

The National Council of Congregational churches of the United States sends greetings and prays for the unity of the churches and the unity of the world.

This response was quickly flashed back under the sea:

Heartfelt thanks, cordially united, same prayer. May all evince greater sacrifice for Christ's kingdom.

COUNCILS OF RECOGNITION

There was a brisk discussion over the recommendation of the committee appointed to consider Dr. Scott's paper on Methods of Induction to the Pastorate. This recommendation sanctioned and advocated the council of recognition where it is impossible to secure a council of installation. In the debate Rev. Messrs. W. H. Warren, W. E. Park, A. J. Dyer, E. M. Vittum, W. B. Hertford, T. McClelland, G. E. Hall, F. A. Hatch, C. H. Richards and A. L. Love participated. The larger number of speakers deprecated the suggestion as tending to disesteem the importance of the installing council, already too much honored in the breach, and the resolution was finally laid on the table.

THE DIVORCE QUESTION

The raising of the divorce question brought to view the inconsequential action of former councils on the subject, and might have been disposed of in a spirit of levity had not Dr. Noble pleaded for a realization of the seriousness of the subject, and a committee consisting of Rev. F. D. Kelsey, Rev. F. A. Noble, Rev. W. E. Brooks was at once created, which subsequently brought in a report of which the significant recommendation was:

We do not question the propriety of solemnizing the marriage of a party who has been shown to be innocent in divorce proceedings; but we urge upon the ministers the duty of withholding sanction from those whose divorce has been secured on other than Scriptural grounds.

This was voted.

MINISTERIAL RELIEF

This troublesome issue, foreshadowed before the council met, was settled happily in committee without the acrimony of public debate. This committee, consisting of Rev. James W. Cooper of Connecticut, William T. Forbes, Rev. George R. Merrill, Lucien C. Warner, Rev. F. A. Noble, gave patient hearing to differing opinions and finally brought in a report advocating the election, at each triennial session of the council, of fifteen trustees—of whom the moderator, secretary and treasurers shall be three—to be the corporators, and to push the work of raising the funds for ministerial relief, and to secure permission to hold and administer property amounting to not less than a million dollars. This does away with the

special committee on ministerial relief, in existence for the last seven years.

The report of the committee was unanimously approved after Dr. Noble had made a spirited and tender appeal for greater devotion to the cause.

Thursday Afternoon

The first item of business was the report of the finance committee. The special items were a reduction of tax from two to one and one-half cents per member, the increase of the secretary's salary, and the limitation of appropriations for speakers to expenses, on the ground that the honor of appearing before the council was sufficient compensation.

A resolution was presented by Mr. H. Clarke Ford of Ohio, looking toward the recovery of unused church buildings and property to the denomination, and the work was committed to the secretaries of the Church Building and Home Missionary Societies and three others. A committee on deaconesses homes, with Rev. E. F. Williams as its chairman, was appointed in the line of the suggestions of the paper of the afternoon, upon woman's work in the church.

The only exciting debate was on the proper attitude of the council to temperance work. Spirited discussion developed some differences of view, but resulted in a unanimous vote indorsing the Anti-Saloon League. This, rather than a general commendation of all temperance societies, was carried through the special insistence of Dr. Newman of Washington, on the ground that this league was the only society in which the church had a direct representation.

A new solution of the theological seminary problem was offered by Rev. F. E. Jenkins, pastor of Central Church, Atlanta, whose building is now the home of the new theological seminary. With more students than two New England seminaries put together, it has neither buildings nor endowment. Mr. Jenkins expressed the wish for legislative power in the council long enough to vote to move one New England seminary, with all its equipment, into this needy field.

The program of the afternoon consisted of a paper upon Woman's Work in Our Churches, by Rev. T. C. McClelland of Newport, R. I., which in substance is given elsewhere, and an address by Dr. Stephen M. Newman of Washington, D. C., upon The Spiritual Mission of Congregationalism. This was one of the most impressive addresses of the council, and the theme as well as its treatment strongly appealed to the audience. At its conclusion the great applause seemed somewhat embarrassing to the modest minister of our largest church in the national capital.

THE FAREWELL SERVICE

The church was well filled, despite the departure of some of the delegates, and the service was so conducted that the council ended as it began with dignity and a gratifying revelation of spiritual and intellectual power. The devotional exercises were conducted by Rev. Spencer Snell of Talladega, Ala., who read with impressive effect the Nineteenth Psalm. The first paper was by Rev. G. H. Ide of Milwaukee, who had for his theme The Living Christ, a Vital Force

in Pulpit and Pew, and who dealt with it in a vigorously polemical, yet most courteous, way as he combated views concerning Christ's pre-existence and post-existence which he deemed erroneous and dangerous for the church to harbor. The line of thought developed by him will be found in an abstract of the address on page 641.

Rev. C. E. Jefferson of New York city, in his address on Consecrated Personality a Supreme Need of the Church Today, struck the old note of individualism in religion, politics and daily conduct for which the Puritan fathers stood, and which, he holds, is the abiding permanent factor of Calvinism's power. As usual, his putting of his thought was admirable, and his grip on the subject and the audience strong. This searching address is found in abstract on page 640.

The formal service of parting which followed was impressive. Leonard Bacon's hymn, "O God, beneath thy guiding hand," was sung with fervor. A resolution, paying tribute to the moderator's efficiency in expediting business and to his uniform courtesy and tact, was moved by the acting chairman of the business committee, Rev. J. H. Morley, and was passed. Replying to it, Moderator Bradford said that he had but done his duty as best he knew how. Resolutions of thanks to all individuals and organizations in Maine, secular and religious, that in any way had contributed to the success of the council were introduced and moved by Rev. J. M. Sturtevant, who, if he drafted them, is to be congratulated on making them something more than formal and perfunctory, by his quaint phrasing. Rev. Rollin T. Hack of the Second Parish Church feelingly described the new fund of courage and hope which the coming of the council had given to the Portland Congregationalists.

The moderator then closed with a brief address, telling of his willingness as moderator, during the next three years, to add to the usefulness of the council and the profit of the denomination by any service which he may be called upon to render officially. He emphasized the need of standing for distinctive Congregational principles at the same time that there was to be the heartiest effort to co-operate with Christians of every name in all efforts to establish the kingdom, and he closed with solemn and tender exhortation to walk in the royal way of the Holy Cross. By formal vote the council dissolved, and the eleventh triennial National Council was over. Many lingered to express parting words of congratulation to all who, by any service, had rendered help to make the council a pronounced success.

Friday morning the exodus was completed, trains being crowded with delegates who lived the council over again, and passed judgment upon its men and its measures.

A CHURCH WORSHIP SOCIETY ORGANIZED

Some of those interested in developing the worshipful side of Congregational church life, in view of the fact that the great number of important questions before the council made adequate discussion of this matter in the general sessions impracticable, called a special meeting to consider the subject at half-past eight on Wednesday morning.

About fifty responded to the call, and decided interest was manifested. Rev. Nehemiah Boynton, D. D., was elected chairman and Rev. E. W. Bishop of New Hampshire secretary. As an immediate measure it was voted to request the council to appoint a committee to report on The Conduct of Public Worship at the next session.

A further step was a vote to form a church worship society, similar to one in Scotland, and a provisional committee was appointed to report a constitution at a meeting of the society to be held in connection with the next meeting of the National Council, and to take such other action in furthering the cause and in preparing the way for the organization as they may deem best. The officers of the committee are: Rev. Nehemiah Boynton, D. D., chairman; Rev. E. W. Bishop, Eastern secretary; Rev. J. H. Chandler of Wisconsin, Western secretary.

It is hoped through this society to promote a more careful study of the principles of liturgies, and by the application of these to the variety of forms used among our churches to secure such uniformity as may thereby come.

A more remote hope is the publication of a book of services for Congregational churches which may have somewhat the same relation to the worship of individual congregations as the Creed of 1883 to statements of doctrine and the Council Manual to rules of government.

Opinions on the Council

The council made it plain: (1) That the eyes of Congregationalists are toward the future. (2) That they are as loyal as ever to the essential truths of the Christian revelation. (3) That our churches are essentially missionary churches. (4) That we are inclined to emphasize our points of agreement with other Christians more than our points of difference.

I criticize only one thing—our program was too full of good things prepared for us. There should have been more time for discussion. I enjoyed especially the perfect courtesy and brotherly spirit of all the speakers, and the spiritual quality of the meetings.

Montclair, N. J. A. H. BRADFORD.

In my judgment, this National Council was the best one we have ever held. The large attendance, the high quality of the papers and addresses, the deep spiritual tone of the body, the good temper manifested, the determination shown to face all problems and to do the work of our Congregational churches in a thorough fashion, were all prophetic of magnificent results in the future.

Boston.

F. A. NOBLE.

The council just closing is not only the largest but in most respects the strongest and the most satisfactory of the five of which I have been a member. Others, as I remember them, were dominated by the influence of a small number; this one brought together the strong men of our fellowship, and all were leaders. No time was wasted upon petty details. The program was dignified, the addresses of high order, the business handled rapidly and gracefully by the moderator. The

unanimity of action in regard to unifying the work of the home societies and securing a limited governing membership was a gratifying surprise, even to those who knew best the drift of feeling in our churches and the preparatory work that had been done. That action upon the report of the committee of fifteen was a most distinct advance, contributing to the working efficiency of the denomination.

HENRY FAIRBANKS.

St. Johnsbury, Vt.

The council has been one of marked vigor of purpose and unusual unity of design. The measures adopted have been more important than persons generally suppose; the steps taken towards the confederation of the benevolent societies mark the beginning of great coming changes. A marked spirit of fairness was apparent in all the deliberations, and while men differed in their choice of measures to be adopted there was no personal altercation. In future years this council will be referred to as one of great historical importance.

WILLIAM E. PARK.

Gloversville, N. Y.

Of the nine National Councils (including the one at Boston) I have attended, this seems to me one of the best. Lacking any single points of the highest interest, its sessions attained a very high degree of uniform excellence. From Dr. Tucker's wonderful sermon to Dr. Jefferson's thrilling address, there was hardly one poor speech or paper. We must confess that too great fullness in the prepared program and too great liberality in granting changes by the business committee made the course of business rather confused. The council was inferior to several others in the number and importance of its decisions. It was eminent, if not pre-eminent, in its power of instruction and inspiration.

Chicago.

J. M. STURTEVANT.

The spirit of the council with reference to work for and by the young people as represented by the Sunday school and Christian Endeavor Society was sympathetic, suggestive and inspiring. The destructive critic was absent. The constructive worker was there. It was altogether hopeful and encouraging.

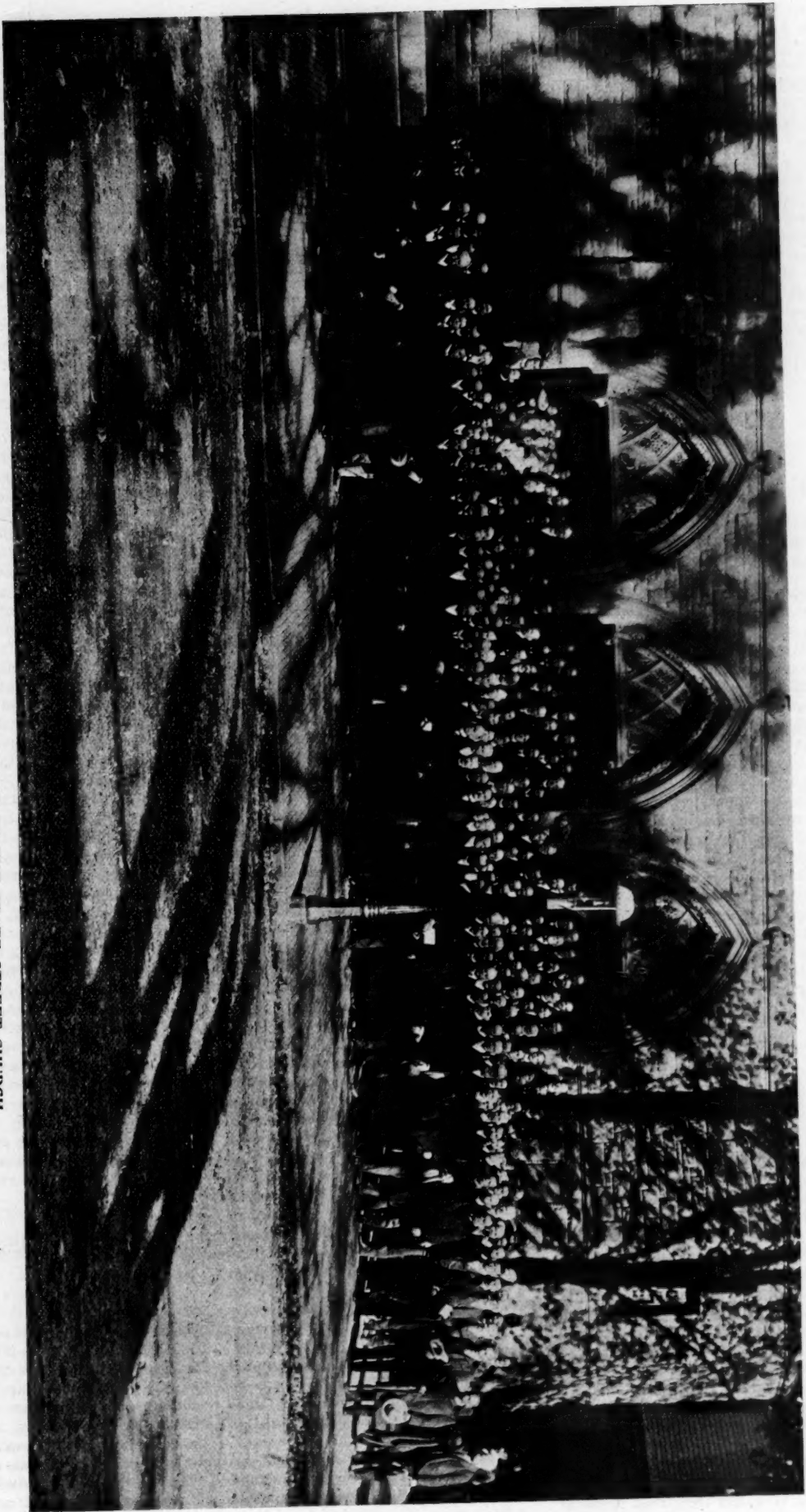
Boston.

WILLIAM SHAW.

The eleventh is the fifth triennial council which I have attended; in my judgment it will be of the greatest lasting benefit to our churches, not for its pyrotechnics, but broad forward movements. It was well attended, well sustained, of fine spirit and Christian sense. History will accord it a place for: (a) Its part in unifying our missionary work; (b) its action in respect to ministerial aid—before the first ten years of the century are passed we must have a million dollars for aged and infirm ministers, their widows and children; (c) the emphasis given to our faith and polity, past, present and future; (d) the numerous actions taken, by which "fellowship" is to become more and more, not a sentiment only, but a working, efficient, uniting principle.

Cleveland, O.

H. CLARK FORD.



THE COUNCIL PICTURE—TAKEN IN FRONT OF THE STATE STREET CHURCH

Moderator Bradford, with hands crossed, in the center, front row. Registrar Joss at his right. Secretary Anderson, second at his left

The Home and Its Outlook

October Prophecies

BY ISAAC OGDEN RANKIN

The paths are full of the new fallen leaves
Hiding the ground with mingled gold and red
Under denuded boughs, that, overhead,
Shut out the sky with interlacing leaves
All summer. Now the sober autumn grieves
With her low-brooding clouds. The flowers are dead.
From nest and bough the wandering birds are fled;
And gone the glistening webs the spider weaves.

Yet grain is springing on the hillside green,
Each falling leaf has left a bud behind,
The mayflower waits the Spring with constant mind
Leaf-hidden, and the noisy crows convene
Talking of change. Fulfillment hast thou seen?
O, be not to October's promise blind!

The Minister's Wife as a Church Worker*

BY PIERRE

"A Servant of the Church and a Succourer of Many"

The terms elective, expert knowledge, specialist have become so familiar that they are a part of the vocabulary of the very children. One seems out of harmony with the spirit of the age, therefore, who dares affirm that the minister's wife should not be a "specialist" in any one line of church activity. Nevertheless, after fifteen years' experience as a minister's wife, in city and country, I declare such to be my firm conviction.

Happily the time is past when the minister's wife must be official head of all organized work for women. As the minister once was the best educated man in the parish, so there was a time when the mistress of the manse was the best educated woman of the parish. Now, however, our pews are filled with educated women as well as educated men. We have doctors, lawyers, teachers and business women, whose powers have been trained in our schools and colleges and in the sterner school of life. Many of them are women of earnest, consecrated lives. But they are busy women. They want to use their time and strength where it will tell for the very most. They cannot aid in all the varied activities of a modern church.

One may find her best place in the Sunday school, another in the girl's club, and yet another in the home, foreign or city work. Not many can give time to all. Let each select as her own some one department, and become, so far as she finds time and strength, a "specialist" in that. Happy the church which has a sufficient number of specialists to go round, so that each organization may have one to keep it at highwater mark.

But more than any other woman of the parish the minister's wife must remember that all the varied activities of her church have a common aim, and they are parts of one common work for extending the kingdom of heaven in church, city, nation and the world. She must have the broad view, the view that takes in the need of her own neighborhood and

also of India's starving thousands. She must hear not only the plea from the missionary on our frontier or in the South, but also that from suffering miners in the gold camps of Alaska or lonely workers in far-off Micronesia. To make the earth the Lord's in very truth must be her ambition.

The minister's wife can further this work by being—if I may be excused the extremely secular term—a *general promoter*. Let her see to it that the work goes forward all over the vineyard; that while one part is being brought to the highest state of cultivation, weeds are not running riot in another; that while laborers are fairly crowding each other in one part, another is not suffering because the harvest is so plenteous and the laborers so few. She too is a busy woman, I well know, but she lives in an atmosphere of church activity. Special appeals come to her. Peculiar needs are known to her. Opportunities of knowledge are hers, and she is at the right hand of the minister and knows his aims and plans. If she is at the head of the foreign missionary work, for example, is her helpful influence as strong in the work for the home land or the home city? If she is largely responsible for seeing that the interest in and work for foreign missions goes steadily forward, is she never tempted to leave the home missionary interests entirely to the one who has them in charge?

When I say a minister's wife can best serve her church and so the kingdom of Christ by being a "general promoter of all the varied lines of work for women, I do not mean that she should be a general meddler. I take it for granted that ministers' wives are intelligent, consecrated, sensible women, and as vitally interested in the work of the church as any women in it.

I believe that the minister's wife should not be the official head of any organization for women in the church. I also think she should hold no official position which some other woman can fill as well. There are so many things she can do better than any one else, it seems a waste of energy to allow her to do what another can do as well. She, too, has her friends and family to whom she must minister. There are numberless things she can do

to lighten her husband's burdens. There are the aged, the sick, the "shut in," the sorrowing, who prize so highly a call from their pastor's wife. There are the friendless, the strangers, the new comers, who are cheered by her attentions. With all these demands upon her time and sympathy, added to the various meetings she must attend, what a relief and comfort to her to feel that there is a responsible head for every department of woman's work.

The minister's wife, freed from entire responsibility for any one department, can not only be a general promoter, she can be an *original discoverer*. She probably knows the people of her church better than any other member of it save the minister himself. She knows new families and is acquainted with all the people. Generally speaking, other women are apt to be well acquainted only with the women in their own social set, but the minister's wife knows all classes. And often it is the happy privilege of the *pastorin*—I like that German word for which the English language has no equivalent—to discover a woman with an especial "gift" for a certain line of church activity. How much better for the cause of Christ to put at interest that hidden talent than to undertake the work herself. A discoverer adds to the sum total of human knowledge or wealth. The minister's wife who discovers and develops a hidden talent adds to the sum total of the church's wealth.

There is another important place which the pastor's wife should be given time to fill. She should not only be *general promoter* and *discoverer*, but also *counselor*—one to whom the different heads of departments or organizations can come for advice in their perplexity, who can sympathize with them in their difficulties and rejoice with them in their victories.

With an earnest, efficient head for every organization, with a goodly number of "specialists" in each, and with a pastor's wife ready and willing to render aid to one and all as occasion arises, surely the woman's work of any church should show great results. That church is wise which, so far as possible, takes the burden of office from the shoulders of its pastor's wife, and gives her time and strength for these more appropriate and helpful duties.

Children's Books Eighty Years Ago

BY HANNAH AVERY CLARK

Eighty years ago children's books in intelligent families were often not more than the fingers on one hand. Though few, they were read and reread and thought over, and from the binding outside to the reading and pictures within are distinctly remembered after more than fourscore years.

The New England Primer, which the children of the present age look upon as a curiosity, had a very important influence in forming the character of children in the past. The picture coup-

*Second in the series on The Minister's Wife.

lets inspired a child to know more about the characters in the Bible. Queen Esther in her royal state appearing before the haughty king was a living being and an inspiration for imitating so much perseverance and love for kindred. The burning of John Rogers at the stake, in the presence of "his wife and nine small children, and one at the breast," gave truth a new power in my mind, when the greatest bodily suffering and love for wife and children never caused him to deviate from the right.

No school-book was read and studied with so much interest as Webster's Spelling Book; and without any of the modern methods, by simply learning the words, there has been no trouble during a long life in correct spelling. Many young

people at the present day and some young men in college might with profit peruse the columns in that ancient book. The selections in poetry and prose were a help because the right was always shown to be the best.

My only story was a little girl's talk to a flock of sheep, in poetry, asking them why they were so lazy, wandering about:

Eating grass and daisies white
From the morning till the night;

and the sheep's reply, assuring her that their wool gave her warm clothing in the cold of winter. As I read and reread this book, the stupid sheep had a new claim for protection and love.

These few books were the foundation

of stores of knowledge gained during a long lifetime. Children's books at present are many. The old world, which was almost a myth to many children a century ago, seems a neighbor, and the wonderful discoveries in science are full of interest. Children read for present enjoyment and are tempted to read too many books. The old habit of extracting honey from each is lost, because more attractive flowers are waiting to be picked. Yet opportunities of storing the mind with useful knowledge have multiplied, and if the thinking powers are not strengthened by so many helps, knowledge of the world around and above us has so greatly increased that it seems to one of eighty-four a blessing to live and enjoy these great improvements.

For the Children

A Hallowe'en Party

BY FRANCES J. DELANO

Mollie kept winking back the tears all the way home. "It's no use," she thought, "Aunt Mandy'll find out something's the matter as soon as I open my mouth. I just can't speak without crying."

The next minute Mollie was down in a little heap in the grass crying as hard as she could cry. Such an energetic flow of tears could not last long, however, and she got up presently and wiped her eyes.

"I won't cry one speck more if I'm left out of every party that's gotten up in the next thousand years, so!" Mollie tossed her pretty head defiantly. "I don't see why the girls should act so," here Mollie's lip began to quiver. "And I don't care, either," another defiant toss of the head.

"I wonder if Aunt Mandy'll know I've been crying? If I go in now she'll surely—"

"Mollie! Mollie!"

Mollie stopped and looked up. Aunt Mandy was standing in the doorway.

"Mollie," she called "I wish before it gets dark you'd run down in the field and get me a pumpkin. I've a notion of making a pie tomorrow."

Mollie turned towards the field. "All right, Aunt Mandy," she called back, "I'm off."

"O, my," she gasped, as Aunt Mandy closed the door, "I was afraid she saw me crying there in the grass, but she didn't."

Mollie started to run now. The air was bracing and the woods glorious in their autumn coloring. She took several long breaths. "I'd be the happiest girl in the world," she exclaimed, "if only I was going to that party tonight. But to be left out and all the girls whispering together about it—and even the boys acting queerly—O!—but I won't cry! I just won't!"

Here Mollie stopped before a large pile of pumpkins. "Pumpkins always make me think of Hallowe'en, we had such fun with 'em last year. I've been to a Hallowe'en party for the last four years. O! it seems so queer to be left out of things." Mollie's lips began to quiver again, but she stamped her foot and struggled rather desperately, and then, to the astonishment

of the crickets and the great trees and the pumpkins, a song—a very spasmodic, uphill sort of a song—vibrated over the field. Mollie picked up a pumpkin and kept on singing—the song wailed and gasped and struggled, and kept growing stronger and stronger until at last, just as Mollie reached the kitchen door, it burst forth triumphantly straight out towards the sunset.

"Tea is all ready," said Aunt Mandy, "I thought we'd have it kinder early tonight."

Mollie laughed. "Just as though we didn't have it early every night, Aunt Mandy," she exclaimed.

She talked fast during supper and ate fast too, and in the midst of her struggles Miss Polk, a neighbor, dropped in. She drew Aunt Mandy's rocker up to the kitchen stove and sat down, putting her feet in the oven.

"Dretful cold tonight," she said; "shouldn't wonder if we had a hard frost. Your punkins good this year?"

she asked, glancing critically over the table. Her eye fell upon Mollie next. "Suppose you're off to a party tonight, ain't ye, bein' Hallowe'en?"

"Not tonight," replied Mollie, trying to appear indifferent.

"Why! how's that? ye been to a Hallowe'en party now for the last three years, ain't ye?"

"Yes," admitted Mollie, "but I'm going to have a vacation this year. Don't have to go every year, you know," and Mollie laughed.

"Didn't use to have Hallowe'en parties when we was girls did they, Aunt Mandy?" asked Miss Polk.

"Well, I dunno but they did," replied Aunt Mandy, "but I guess I was most always left out—I wasn't much of a favorite, like Mollie here."

Mollie winced. "Didn't you ever go to a Hallowe'en party, Aunt Mandy?" she asked.

"No, I never; don't know what they're like."

Mollie gazed across the table—the patient look in the poor old pinched face made her feel as if she should certainly cry if she opened her mouth again. But supper was over now and the dishes must be washed, and so she had a good excuse to keep still.

After Miss Polk had gone Mollie came and stood in front of her aunt. "Aunt Mandy," she said, "I'm going to have a Hallowe'en party all myself this evening, and I'm going to invite you. I'll run down in the field and get more pumpkins, I know just where they are, and we'll have a rousing fire on the hearth in the sitting-room and have pumpkin lanterns instead of a lamp." Mollie began to talk fast now. "It'll be such fun. We'll light up the parlor, too, and make believe there are lots of people here. We'll try all the tricks and make pop-corn balls and fudge to top off with. O, Aunt Mandy! Won't it be great!" And Mollie was actually dancing now, not a suspicion of tears anywhere about her.

Aunt Mandy seemed pleased. "Won't it be queer without any more folks?" she asked, simply.

"O, no, 'cause we'll make believe, you know. You be shelling the corn while I run down for the pumpkins."

Mollie worked fast getting things ready. Every once in a while a thought of that other party would come into her mind. She knew just when they would be starting; she could almost hear them laugh. Jack Simmons was always so funny at Hallowe'en parties, and Re Turner, too, and "O, dear, the tricks were such fun!" Mollie turned short round now. "I've a party of my own," she exclaimed. "Aunt Mandy, you know you must bob for apples, and you must tell me the names of some of the boys you used to like. Were there any real jolly ones like Jack Simmons?"

"There was one I used to like real well," replied Aunt Mandy. "All the girls liked him. His name was James Benton. He came to see me once or twice, but I wasn't much of a hand for beaux, I was always so hombly. There was Joseph Grennell, too, and Ebenezer Speakman."

Mollie was writing down the names. "First thing we'll do," she exclaimed, as her pencil flew over the paper, "is to try and see if we're to be married at all." Here she got up and placed three dishes in front of Aunt Mandy. "I'll tie this handkerchief over your eyes, Auntie, and then you must put your hand into one of these dishes. One is an empty

dish, one has clean water in it and one water that's not clean. Now if you put your finger into the clean water, you're going to have a good husband; if you touch the other, you'll have a bad husband; and O, Aunt Mandy, *don't* put your hand into the empty dish, 'cause then you won't have any husband at all."

Aunt Mandy's poor old wrinkled hand hovered over the dish for some time. "I kinder hate to put it down," she said, "because I s'pose it'll go right into the empty dish."

"No 'twon't, Auntie," cried Mollie, excitedly; "wheel it round three times and let it go."

Round went the hand and down. "O! O! O! it went right into the clean water, truly it did," shouted Mollie, "and you'll marry that James Benton, you see."

Mollie was dancing about the room and Aunt Mandy was tugging at the handkerchief, when all of a sudden the door-bell rang.

"It's company," Aunt Mandy whispered, pulling the handkerchief off.

"We'll invite 'em to join the party," cried Mollie, starting for the door; "you're not going to be cheated out of your Hallowe'en."

When Mollie opened the door there were several dozen boys and girls gazing up at her. "You found us out, didn't you!" they cried. Mollie stared at them.

"O! now, don't pretend," cried Re Turner, as they all flocked into the parlor; "you knew we were coming and you've got the house all lighted."

And then it flashed into Mollie's head that this was a surprise party. She dropped into a chair and commenced to laugh and cry all at once. "I was having a party for Aunt Mandy," she managed to say at last; "I thought you'd left me out this year."

And then the surprise was all on the other side. Jack Simmons's eyes kept opening wider and wider as he looked at Mollie. "Left—you—out," he gasped, "well—I—should—smile. What kind of a party do you s'pose we'd have without you?"

An Old Love

Priscilla, auntie's promised me
A brand new Paris doll;
And though I love you, yet you see
I cannot keep you all.

Nursery declares I really must
Throw one of you away;
And you're the oldest so I trust
You will not care to stay.

You've lost an arm, your dress is torn,
Your wig is all awry;
Priscilla, you are so forlorn,
We'll have to say good-by.

And yet—O, don't! my dolly dear,
Don't look so sad, I pray!
You precious dolly, come right here,
You shan't be thrown away!

You're ragged, yes, and lame and blind,
You're really but a wreck;
But, dear Priscilla, never mind,
I do not care a speck.

Your eyes do nicely when they're shut,
And I can mend the rest;
Well—p'raps I'll love the new one—but
I'll always love you best.

—Carolyn Wells.

Tangles

68. CHARADE

Among th' adventures, strange and wild,
That erst the "Wandering Jew" beset—
And which, so deftly told, beguiled
His hearers then, and readers yet—
Escape from instant death decreed,
Was once achieved by FIRST with speed.

Of Christian sects, known far and wide,
The name is "Legion" sure! and long
The list, which ever has supplied
Fit themes for strife, romance and song:
And 'mong them LAST appeared, I trow,
Some sixteen centuries ago.

A famous saint long years before
Had lived—no wiser Earth has seen!
Of zeal intense, in varied lore
Well versed, in logic sure and keen:

And yet this rare and potent soul
Was aided, as he wrote, by WHOLE!

NILLOR.

69. BERRYING

(Add the word berry to the following).

1. A color. 2. Not really a color. 3. A cluster. 4. A bird. 5. A month. 6. A stalk of grain. 7. A season. 8. Sparkles on the grass. 9. To stifle. 10. Used in sewing. 11. Made into jewelry. 12. A noisy domestic bird. 13. A fish. 14. Something used in a game. 15. Used in writing. 16. Floats above us. 17. Used in cleaning. 18. Seeks a corn-field. 19. Seen in winter. 20. An animal that howls. 21. A grizzly animal. 22. An animal with a bushy tail. 23. An indentation on the coast.

E. L. C.

70. RIDDLE

It treads the land, it swims the sea,
Holds place at feasts of high degree;
And of a prince's throne
'Tis seen to mount the shining stairs,
Though trod upon in thoroughfares.
And while it often goes in pairs,
'Tis always quite alone.

M. C. S.

71. TANGLED MOWERS

Two men mow a field of oats which is thirty-two rods long and twenty feet wide, beginning at one corner and working around the sides. Jake, a tall Kentuckian, leads, cutting a swath of eight feet; Jim, of African descent, follows, cutting six feet, and he advances seventeen feet to the other's eighteen. After making twelve rounds a middle strip is left, which Jim finishes, while Jake sits down to calculate what part of the job each has performed. How many square yards does each man mow?

DELIAN.

ANSWERS

64. Bass, pike, pickerel, trout, whiting, alewife, chub, hornpout, capelin, shad, herring, shiner, perch, eel, sole, salmon, cod, dace.

65. B-l-i-c-y-c-l-e.

66. 1. The dinner was Bacon, part of Hog(g). 2. It was prepared by our Cook, wearing a Hood. 3. We went to a Hill, entering a Wood upon it.

67. Man-hat-tan.

Recent solutions are acknowledged from: Grant, East Orange, N. J., 61; A. C. H., Portsmouth, N. H., 61, 63; Nillor, Middletown Springs, Vt., 63; B. S. Cragin, South Framingham, Mass., 61; Vulcan, Duxbury, Mass., 61. Besides these numerous differing answers to 61 have come. Q., for instance, gives: "Widow, \$666.66; each son, \$200." And W. W. B. finds that: "Widow gets \$759.26; five sons get each \$258.148—a total of \$1,290.74; cash value of estate \$2,050; equity of \$200 in note left for future settlement."

Several readers call attention to the obvious slip of the sender of 61 in stating each of the eight divisions to be \$250, instead of \$225. The widow's share would be \$675, instead of \$750. M. E. Temple gives the same solution as F., but others wonder how this result could have been reached. A. R. Gurney gives \$2,000 as the total assets, also, like F., making each son's share \$223.33. Why \$200 should be added to the assets as the value of the note needs explanation, but this seems to have been one of the most common answers obtained by solvers of the problem.

The answer required for 59 was 6, the number in the entire school being 70.

Closet and Altar

THE CHRISTIAN'S SECURITY

The name of the Lord is a strong tower; the righteous runneth into it and is safe.

The firmest thing in this inferior world is a believing soul. Faith establishes the heart on Jesus Christ, and hope lifts it up, being on that Rock, over the heads of all intervening dangers, crosses and temptations, and sees the glory and happiness that follow after them.—Robert Leighton.

We are truly secure only when our eye is on Jesus and our hand locked in his hand.—Robert Murray McCheyne.

Just as men put the evidences of their treasure into strong places while the property itself is serving the needs of men, so the Christian who has given his soul to Christ need never think of its safety, but only of its use.—I. O. R.

Clouds and darkness round about me

For a season veil thy face,
Still I trust and cannot doubt thee,
Jesus full of truth and grace;
Resting on thy word I stand,
None can pluck me from thy hand.

O, rebuke me not in anger!

Suffer not my faith to fail!
Let not pain, temptation, languor,
O'er my struggling heart prevail!
Holding fast thy word I stand,
None shall pluck me from thy hand.

In my heart thy words I cherish,
Though unseen thou still art near;
Since thy sheep shall never perish,
What have I to do with fear?

Trusting to thy word I stand,
None shall pluck me from thy hand.

—Charlotte Elizabeth.

You have been worrying about your faith. Give it up! Do not think about your faith; think about Jesus and you will have faith without knowing it. You have been worrying about your feeling. It does not matter, it goes up and down with the barometer. Have done with it and live in the presence of Jesus.—F. B. Meyer.

The least twig growing in Christ shall stand it out and subsist when the tallest cedars growing on their own root shall be laid flat on the ground.—Thomas Boston.

In Thee, O Lord, whose purpose changes not, our hearts remain eternally secure. Thou art our rock, whom all the floods of earth can never move. Thou art our life and nothing can destroy the gift which Thou hast given. Thy presence is assurance for our faith and answer to every doubt or fear. Into Thy hands we have committed our affairs and we fully trust Thy loving wisdom and have no wish to withdraw the least of all our interests from Thee. Deliver us from doubts and set at rest all questionings. Help us to be glad in the deliverance Thou hast wrought for us and the promise Thou hast given. Pardon our sins and make us in love with holiness, that we may go from strength to strength under the teaching of Thy Holy Spirit. And to Thy name be praise, through Jesus Christ, our Lord. Amen.

The Conversation Corner

FOR our opening letters this week, we will go just as far west as we can in the United States and not wet our feet.

Dear Mr. Martin: I send — cents for the little girl who had her feet frozen and had to have them chopped off with an ax. I am six years old and I have been going to school seven weeks. This is my first letter.
San Francisco, Cal.

MARIE M.

I hope it will not be the last. You must be our youngest as well as our westernest member!

Dear Mr. Martin: I suppose you thought I had forgotten you, but I haven't. I wrote a letter in April. But my sister didn't, and I put it in the fire. My sister has written today. She has a little friend, Freda, that said she would like to be a Cornerer. Auntie told me to tell you that my great-grandfather was in the battle of Bunker Hill. He died when he was 83 years old. How is General and the other cat?

San Francisco, Cal.

HARRY M.

Freda is almost as bad as some of our "Old Folks" in not giving her address. Will she get the certificate if I direct it to "Freda, Frisco; Care of Harry M.'s sister"? It was only last week that an Illinois boy reported his very great-grandfather as being in the battle of Concord. How much honor our Cornerers deserve for thus fighting the battles of the Revolution!

In answer to Harry's ? about "General," I might as well tell the whole truth. He is not in the office now. He has left. He is—or was—a sick cat. He had been a dyspeptic for some time—I suppose, on account of his sedentary habits, made worse perhaps by the pressure of his profoundly literary environment. About a month ago he was sent to his old home in the country where he was brought up. I have been shown a mass of correspondence about the matter, enough to cover a broadside. First is a letter of comfort—and catnip—from a lady friend in the hill country:

Dear General: I send you a little package of catnip to eat with your meat. I wish you could be in this good, bracing air a while; you would enjoy the country, and there is a Congregational church, so I don't think you would be homesick. We have a beautiful cat, called the Admiral; he would no doubt be glad to see you, and have you go with him to catch grasshoppers, of which he is very fond; he eats a great many in the summer. Your admiring friend,
Hancock, N. H.

MISS —

This was the General's reply, dictated to one of the office amanuenses, but attested by his own sign manual, made by placing his paw on the red-ink pad and then stamping it at the bottom of the letter as "his mark."

Dear Miss —: I was delighted to smell a whiff of delicious fresh catnip when the boy came in with the morning mail. I couldn't wait for the mail to be sorted, so I picked it over until I found it, and then tore a big hole in one corner. O, wasn't it good? I ate twice as much breakfast that morning. . . . Tell the Admiral that I caught a grasshopper once, too, right here in the office. It was great fun to play with him, but when I ate him he was too scratchy to digest very well. . . . Good-by now, for I must have my fourth breakfast. Your grateful

GENERAL [his mark].

Miss T., the subscription clerk, says that the General always finds his catnip

letters in the mail, knows which are his, tears them open, and devours their contents.

Now comes a letter (preserved in the press copy-book of the office) signed by all the editors and managers, although evidently written by a gay young clerk in the business department. It was addressed to "The General's New Slaves," and after dilating on his case and the details of his diet—his teeth were poor, but he would not consent to a new set—expressed the hope that "fresh air, green grass, sufficient exercise, and the satisfaction of having a real tree to climb," might speedily renew his health. That this is being realized I infer from a letter written by a lady in his new home. The name of the place is withheld—perhaps purposely, to prevent visits of reporters—



but I was told it was in the vicinity of a fine Park (Hyde Park?) in the suburbs.

. . . I think I can say that the General is well, happy, apparently contented, and enjoying his life on the farm exceedingly. Let me tell you first of all that he has distinguished himself already by catching our canary—distinguished, inasmuch as our own cat has had a longing eye on that bird for many a long day, but it was left to the General to organize and carry through this campaign with brilliancy and dispatch. It was my own fault, for I left the door open in the room where the bird was. However, the General was caught without opportunity to taste the delights of his capture, but not before the bird had warbled his last chirp.

. . . He and our own cat, whom we have rechristened the "Major," are very friendly now. The General instituted proceedings by sitting on the hassock and batting at the Major as he went by. The Major was a little apprehensive of the General's "mits" (as my slangy brother calls them), and retired behind a chair, peeking at him between the rounds, but after the General purred a little and called him he seemed to understand and is now willing to romp with him. . . . His favorite lounging-place in the daytime is the piano. [I knew cats were musical, but thought that their taste was confined to vocal music, especially in the line of open air serenades, and never observed their partiality for the piano.—Mrs. M.] I have noticed no extraordinary exhibitions of nerves, with two exceptions, once when his tail was not quite as agile as the door, the other when my mother mildly inquired which way he strolled after

he caught the bird—at such a time even a cat might properly have an attack of nerves!

C. V. G.

I need not apologize for taking up so much room with this story. The General is a large personality at *The Congregationalist* headquarters, and all children like cats. Just now, while I have been writing, a little fellow was heard crying at my window, and when he came in I found that he had "got a stick in his hand." As soon as that trouble was relieved he broke out, "You know my cats, Noxy and Tiger, don't you?" "Well, what about them?" "Tiger, he is lost from one day ago and we cannot find him." "But what do you call the other cat 'Noxy' for?" "Why, that is his name!"

(For the Old Folks)

"WHAT IS HOME"

The query in Aug. 24 has called out many replies, ranging from Maine to Minnesota and representing almost every state between. It seems that the poem was written by Charles Swain, a now almost forgotten English writer, once known as the "Manchester poet." It was a curious accident that it was attributed, in the book of quotations in which I found it, to "Queen," some careless compositor evidently making the change, and the more careless proof-reader and compiler not noting the error. Some report it as in scrap-books (in one case cut from the "Olive Branch"—what associations of childhood come up with mention of that old paper!), some as in the Franklin Square Collection, set to "Air from Rossini," some from song-books, some from Poems of Home Life, published by the American Tract Society. This latter book is not even known now at the Tract Society, and as the other books and Swain's Poems are now all out of print, I will add it entire, knowing that it will touch many hearts.

Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,—
Filled with shrines the heart hath builded.
Home! go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where there's one to love!
Home is where there's one to love us!

Home's not merely roof and room,—
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it!
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet—and only sweet—
Where there's one we love to meet us!

"TRUST"

Against our usual custom of admitting to this column original poetry, the following lines, though written by a young correspondent of the "Corner," are printed as words of cheer to those of us in elder life.

Are the clouds hanging heavy and low, dear,
Is it hard for the sun to shine through?
Do the burdens of life seem too great, dear?
And its sorrows meant only for you?

Then, put on a smile sweet and true, dear,
And lift up your heart in prayer,
And the burdens will vanish like mist, dear,
And the sorrows seem easy to bear.

R. L. W.

Mr. Martin

The Story of an Ideal Life

By Rev. A. E. Dunning

V. OVERCOME EVIL WITH GOOD*

The story of Joseph must have been handed down through many generations before it took the form in which it found its place in the book of Genesis. It presents the Hebrew ideal of a righteous, loving, consistent life, bearing what men believe is the legitimate fruit of such a life. There are degrees of excellence among holy men. Paul had them in mind when he wrote, "For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die." Joseph was the "good man." He was like a day whose sun in its early hours is obscured by clouds and storm, but which shines with a steadfast warmth that dispels them all, sheds its beams over all the land and at last in its setting leaves a golden glory that seems reluctant to fade. Joseph is a unique figure among Hebrew heroes. He made no record of martial splendor like David, nor of regal grandeur like Solomon, nor of vindictive justice like Elijah. But the modern poet or novelist, with all the material of the ages of human experience and achievement before him, has created no hero who so thoroughly satisfies the ideal of mankind in its noblest aspirations as this patriarch in Egypt. When we turn to his latest years we find them crowned by these three great excellences:

1. *The blessing of his father.* He satisfied the man who begot him and ministered to his old age. The best experiences of Jacob's life were connected with Joseph: the love of Rachel, the deliverance from famine, the rescue of his ancestral house from annihilation, the fulfillment of the promise of Jehovah, the peace and prosperity of his old age in the rich land of Goshen. Jacob estimated the value of all his sons. Reuben was unstable as water, Simeon and Levi were violent men, Judah was a lion's whelp, Zebulun a dweller by the sea, Issachar a strong ass, Dan a serpent in the way, Gad a warrior, Asher an epicure, Naphtali a hind let loose, Benjamin a wolf that raveneth, but

Joseph is a fruitful bough,
A fruitful bough by a fountain;
His branches run over the wall.
The archers have sorely grieved him,
And shot at him, and persecuted him:
But his bow abode in strength,
And the arms of his hands were made strong,
By the hands of the Mighty One of Jacob.

The blessings of thy Father
Have prevailed above the blessings of my progenitors

Unto the utmost bounds of the everlasting hills:
They shall be on the head of Joseph,
And on the crown of the head of him that was separate from his brethren.

The Hebrews made a hero of the man who won and kept his father's love, fulfilled his will and secured his blessing. Joseph the Egyptian ruler, leaving his cares and honors to crown his service to his father by carrying his body on that long journey to the cave of Machpelah, is a character to be honored still above other men. It is the third commandment illustrated.

2. *The blessing of his brethren.* After

experiencing for years Joseph's kindness without reproach, the men who had wronged him could not be sure of the greatness of his forgiving love. They knew how he loved his father, and thought that for his sake the younger son had been generous to them. But when Joseph's filial devotion ended, they thought they might receive the retribution they had earned.

It was a revelation to them that the forgiveness of a great soul included forgetfulness of all personal injury. That had long before passed out of Joseph's mind. He bade farewell to it as soon as he had a home of his own and some one to love him. He made the name of his first born son bear witness to the fact—"God has made me forget all my toil." He did not disguise the evil they had meant to do. "But God meant it for good" he said. "I will nourish you and your little ones." He banished the suspicion and won the affection of those who had sought to destroy him; and with that he sweetened his old age.

He is a hero who has conquered the ill will and jealousy of those who have wanted his place and have misjudged him and are dependent on him. To serve men who meant evil to him until they received his ministry with ungrudging gratitude was Joseph's aim, and he did it. His happiness was greater than theirs could ever be. It was the expansion of a great soul.

3. *The blessing of his descendants.* He left them as their best inheritance from him the ambition to possess the promise given to their fathers. They might have forgotten, in their bitter experience of oppression, that they were called to become a nation in whom all the nations should be blessed. Joseph could not in sure to them the wealth he left when he died. Other Pharaohs robbed the children of Jacob, not only of their possessions but of their liberty. But the bones of Joseph in the coffin, and his charge to them to carry his bones up to Canaan, kept alive their faith in their destiny and their purpose to fulfill it. For 200 years that coffin waited until Moses came and the Red Sea divided its waters and the body of the departed hero went with them to the promised land.

The kindness of this hero was as un-failing as the optimism which sustained him in slavery, prison and long years of famine. These are the qualities that make faith vital—faith in God and men. They are the qualities that conquered the New England wilderness almost three hundred years ago; that sustained Robinson and Bradford and Brewster in the midst of perils of false brethren and stormy seas, and hostile shores of a strange land. They are the qualities by which the American people set Cuba free, and will emancipate Hawaii and the Philippine Islands and will carry a Christian civilization into the ancient East. They represent what rises uppermost in our nation even when many are despairing of its future. The bones of Joseph are yet with us. His story is a new inspiration for a new century. Let us tell it to our children with the fervor

of faith in the noble humanity it represents and in the Providence which made it triumphant.

The Church Prayer Meeting

Topic, Oct. 27-Nov. 2. The Kingship of Christ.

Ps. 24; Luke 19: 28-40; John 18: 33-38.

As the supreme Man. As the Son of God. How his royal authority is exercised over us today.

[See prayer meeting editorial.]

Recent Additions to the Congregational Library

- American Revised Bible.
Ames, Azel. The Mayflower and Her Log.
Atwater, F. Atwater Genealogy.
Bartholomew, J. G. Physical Map of Palestine. Edinburgh, 1901.
Bates, Katherine Lee. Spanish Highways and Byways.
Beecher, H. W. A Summer Parish. 1874.
Biggs, C. Peter and Jude (International Critical Commentary).
Binney, Thos. Weigh House Chapel Sermons. (2 vols.) London, 1869, 1875.
Blake, S. L. Later History First Church, New London, Ct.
Boies, H. M. The Science of Penology.
Bradford, A. H. The Age of Faith.
Brown, J. H. (ed.). Lamb's Biographical Dictionary of the United States, Vol. 4.
Cambridge Town Records, 1630-1703. Cambridge, 1901.
Charles II. The King's Majesties Answer Concerning Church Government. London, 1660. His Majesties Final Answer. London, 1660.
Clark, F. E. A New Way around the Old World.
Dawson, A. Joseph Parker. London, 1901.
Dinsmore, C. A. The Teachings of Dante.
Erasmus, Desid. Greek Text and Annotations. (2 vols.) Basilæ, 1519.
Fremantle, W. H. Christian Ordinances and Social Progress.
Gilbert, G. H. The First Interpreters of Jesus.
Griffis, W. E. America in the East.
Hoare, H. W. The Evolution of the English Bible. London, 1901.
Hobson, J. A. The Social Problem. London, 1901.
Hollowell, J. H. Ritualism Abandoned. London, 1901.
Horton, R. F. Tennyson. 1900.
Huxley, L. Life of T. H. Huxley. (2 vols.)
Innovations in the Doctrine and Discipline of the Church of England. London, 1641.
Jackson, S. M. Selections from Zwingli.
Jewish Encyclopedia, Vol. 1.
Kyoto Imperial University Calendar. Kyoto, 1901.
Larned, J. N. History for Ready Reference, Vol. 6.
Lennox, Cuthbert. Life of Henry Drummond.
Morton, T. Salomon. Of the Church. London, 1596.
Mowry, W. A. Life of Marcus Whitman.
Newman, A. H. A Century of Baptist Achievement.
Savage-Landor, A. H. China and the Allies. (2 vols.)
Storrs, R. S. Memorial of Professor Park.
Taunton, E. L. The Jesuits in England.
Thomas, Reuben. A Twenty-five Years' Pastorate.
Towne, E. E. Towne Genealogy.
Walther, C. F. W. Die Rechte Gestalt, u. s. w. (on polity). St. Louis, 1890.
Whitton, J. M. Reconstructions. 1900.
Wiley, S. H. California's Transition Period.
Worcester, E. Genesis in the Light of Modern Knowledge.
Year-Book of Trinity Church, Boston, 1900.
Y. M. C. A. of North America, Jubilee Year-Book.
- PAMPHLETS
- Adams, W. W. Abraham and His Times.
Bacon, L. W. Divine Caution Against Puritan Over-Zeal for Church Purity. 1900. Services of Leonard Bacon to African Colonization. 1900.
Barton, W. E. Nine Acres of Eden.
Clifford, J. The Christ of the Coming Century. London, 1899.
Cole, S. V. Concerning Congregationalism.
Day, S. M. Outline History of the Congregational Association of Western New York.
Hollowell, J. Hirst. The School System of the United States.
Industrial Arbitration (the bill for). Sydney. N. S. W., 1900.
Jefferson, C. E. Broadway Tabernacle.
McKenzie, Alex. Sermon: God Save the King.
Memor of Professor Park (Mass. Hist. Soc.).
Report American Marathi Mission. Bombay, 1901.
Rhees, R. Inauguration as President of Rochester University.
Ross, J. H. Hymns and Singers of the Y. M. C. A.
Thayer, J. H. The Ethical Method of Jesus. 1900.
Year-Book of North Congregational Church, St. Johnsbury, Vt.

*The Sunday School Lesson for Nov. 3. Text, Gen. 47: 27-50: 26. International Lesson, Death of Joseph.

The Literature of the Day

Kipling's New Story of India

Amid all the picturesque diversity of literary work with which Kipling has entertained and instructed the English-speaking world there is nothing which for breadth and vividness, for sustained power and range of character drawing can compare with this story of India.* It follows the fortunes of an Irish lad, son of a soldier, nursling of a Hindu out-cast woman, street vagrant and beggar, companion of a Buddhist saint, whose name in the crowded streets of Lahore is "Friend of all the world."

It must be said, however, that his morals, though good of their kind, are not at all conventional.

The combination of Milesian humor, love of action, kindness of heart, with training won in the streets of an Oriental city, amply equips the hero with knowledge, impudence and alertness for his wanderings in the great world of India. Curiosity and the love of action, so manifest in Kipling's own methods and chosen fields of work, lead the street gamin whom he has created to acquaintance with the lama, into the experiences of a meeting with his father's old regiment and to employment in the secret service of the Indian government.

Given this situation, and the opportunity and temptation of the author, out of his wide acquaintance with that India which the tourist never comes to know, is to make the experience of his hero a continually changing panorama of unfamiliar scenes and characters. Scenes and characters enough are here, but they are not confused or vague. Each is drawn with the sharp outline of clear knowledge guiding high artistic skill. Some of the men and women we meet again and again, others, as in the experience of our own life, remove before we have seen all that we wish of them.

There are not many women in the book, and no one of them has what we call womanly charm. Three stand out clearly—the motherly old princess and scold, who is the good angel in reserve for Kim and his lama; the hill-woman, trained in a mission school, but wife and ruler, according to the custom of her people, of several husbands; and Huneefa, the blind witch of the bazar, who gives Kim "protection of the road" with devil rites. All these are drawn with vivid clearness. Of love-romance there is hardly a hint.

* Kim, by Rudyard Kipling. pp. 460. Doubleday Page & Co. \$1.50.

Readers of the earlier stories of India, which made Kipling known to the world, will recognize here and there a name or character. The India which is depicted, in its correspondence with reality, must be judged by experts; but in its effect as the background of a story of the development of character and the march of events it has artistic reality, and unity. We cannot but feel and hope that the stopping place in Kim's history, with which the story ends, is a stage and not a conclusion. The material is so rich and the promise of adventure and develop-

For it deals, and deals, we think, convincingly, within limits to be indicated, with the highest aspiration and one of the most grievous difficulties of humanity in our time. It does not prove immortality, but it clears the way, from the point of view of the reigning philosophy, for the cumulative power of such proofs as the will of God and the nature of man's life and thought allow.

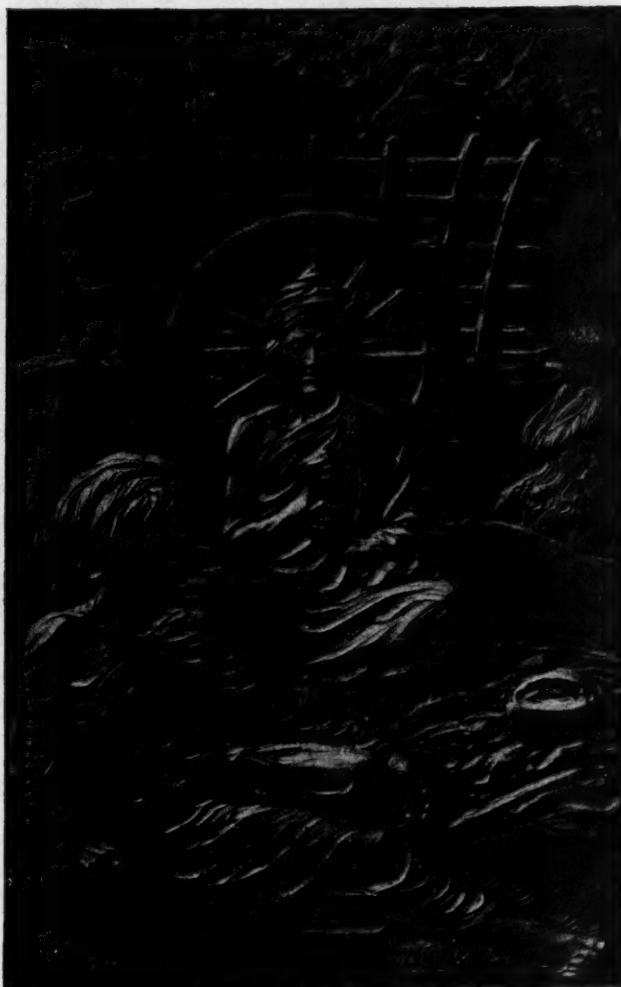
It says, in a manner that will command attention, what many have been saying who, because they spoke as partisans of an old-fashioned faith, could command no similar audience, that the proof of immortality lies outside the domain of sense perception, and that it is impossible for a science which observes and records and generalizes from positive observations to establish a universal negative.

We cannot do better for our readers than to quote a portion of Mr. Fiske's conclusion on this point. In speaking of the argument that the doctrine of the survival of conscious activity apart from material conditions is unsupported by experience and inconceivable, he asks:

How much does this famous argument amount to, as against the belief that the soul survives the body? The answer is, Nothing, absolutely nothing! It not only fails to disprove the validity of the belief, but it does not raise the slightest *prima facie* presumption against it. This will at once become apparent if we remember that human experience is very far indeed from being infinite, and that there are in all probability immense regions of existence in every way as real as the region which we know, yet concerning which we cannot form the faintest rudiment of a conception.

We cannot follow the argument here, and gladly refer our readers to the book itself. It is sufficient to say that this brief work is a contribution to the evolution of the theory of

evolution, on lines which are full of the deepest suggestiveness to Christian thinkers. If it disappoints readers who approach it from the side of Christian faith and who may look for positive affirmations, they must remember that this is a field which belongs to the experience of faith, and not to generalizations from scientific observation. The address was originally given as an Ingersoll lecture in Harvard University, but it must be regarded by the public as it was by the lecturer as the crowning chapter of his books of philosophic study following upon *The Destiny of Man Viewed in the Light of His Origin*, *The Idea of God as Affected by Modern Knowledge*, and *Through Nature to God*.



Doubleday, Page & Company

KIM AND THE LAMA

From Kim

ment so great that we look for a resumption of the history of our Irish-English-Indian friend of all the world and his friends the Pathan, the Babu and the Mender of Pearls.

Does Science Disprove Immortality

It is only the masters of thought who can handle great subjects clearly in little books. There are but seventy-four narrow pages of large type in this single lecture,* which the author left complete at his death, but the reader feels that it is in some respect the crowning work of a busy life.

* Life Everlasting. By John Fiske. pp. 87. Houghton & Mifflin. \$1.00.

Blue-Grass and Rhododendron

The war between the states was profoundly affected by the presence in the Southern mountains of a large population which held few slaves, and was faithful to the Union. It divided the Confederacy and supplied large reinforcements to the Union armies. It is this mountain land, the people of which have retained the speech, manners and opinions of an earlier century, to which Mr. Fox has devoted this interesting and beautifully illustrated book.*

It is difficult for us of the North to realize the conditions of isolation, hardship and primitive tradition under which these people dwell. The author tells the story of a young preacher who stopped a night in one of the mountain cabins.

His hostess, as a mark of unusual distinction, killed a chicken and dressed it in a pan. She rinsed the pan and made up her dough in it. She rinsed it again and went out and used it for a milk-pail. She came in, rinsed it again, went to the spring and brought it back full of water. She filled up the glasses on the table and gave him the pan with the rest of the water in which to wash his hands. The woman was not a slattern; it was the only utensil she had.

This mountain region of Kentucky, is the land of simple habits, primitive passions, hardy lives, great ignorance, joined with a genuine, if sometimes strangely manifested, piety. It is the land of feuds.

About thirty-five years ago two boys were playing marbles. . . . One had a patch on the seat of his trousers. The other boy made fun of it, and the boy with the patch went home and told his father. Thirty years of local war was the result. The factions fought on after they had forgotten why they had fought at all. While organized warfare is now over, an occasional fight yet comes over the patch on those trousers, and a man or two is killed. A county as big as Rhode Island is still bitterly divided on the subject. In a race for the legislature not long ago the feud was the sole issue.

The people, scenery, sports and recent history of this and neighboring regions afford the author material for pleasant descriptive chapters and pictures of character and adventure. Coming, as the book does, to one of the fields of our educational and religious enterprise, with different, but not critical or hostile, interest, it should afford material of special information to Christian readers.

Occident and Orient

In the papers of this book the author, whose life has been devoted to a study

* *Blue-Grass and Rhododendron* n. By John Fox, Jr. pp. 204. Charles Scribner's Sons. \$1.75.
† *Asia and Europe*. By Meredith Townsend. pp. 388. G. P. Putnam's Sons. \$2.50.

of the relations between Asia and Europe, presents his conclusions upon a variety of questions relative to Indo-European politics. He is a writer of ability, and his views are expressed with clearness and force. He lived in India twelve years, studying Asiatic politics as a working journalist, and then went to London to serve with R. H. Hutton as co-editor of *The Spectator*, which place he still holds.

Some of the topics discussed are: The Influence of Europe on Asia, The Reflex Effect of Asiatic Ideas, Will England Retain India, Tropic Colonization, and The Asiatic Notion of Justice. The author does not think the attempt of Europe to conquer Asia will succeed—cer-

be one of the greatest the world has seen.

The New Books

... In some cases, books announced in this department will be reviewed editorially later.

RELIGION

Lessons from Work, by Bishop E. F. Westcott. pp. 451. Macmillan Co. \$1.75.

A résumé in a few words of this final volume of sermons is difficult, for the book itself is a résumé of the preacher's life. The selection of topics is so comprehensive that it becomes a spiritual biography. The Bishop, at the close of life, with a wide, sweeping view, discusses the characteristics of the great movements in the church and the international and social problems of the present time. Nearly all the addresses were delivered within

the last three years. The underlying and unifying thought of all the papers is the incarnation, with its related conceptions of progress and the solidarity of mankind. Perhaps most interesting are those delightfully frank passages where, out of his own personal experience, the preacher draws some striking illustration, now from his long service in textual criticism of the New Testament, now from his impressions of great living composers and painters, and again from the charm of travel.

New Wine Skins, lectures before the Maine Ministers' Institute, 1900. pp. 302. Morning Star Pub. House. Boston. \$1.50.

Ten lectures on present day problems delivered at the Cobb Divinity School, Lewiston, Me. The subjects presented pertain to the new forms in which the modern spirit of faith and service must find expression. Four of these lectures, upon Sociology, were given by Dr. J. H. W. Stuckenberg. Other topics regard the philosophical and Biblical interpretation of the Scriptures and the Problem of Practical Work. Unsectarian, and will interest all intelligent persons who consider the problems of society and religion.

The Story of Joseph, by J. R. Miller, D. D. pp. 186. Westminster Press. 40 cents.

Characteristic of the author's well-known devotional spirit and literary skill. Helpful and spiritual lessons from the Bible narrative.

Life Questions, by John Henry Francis. pp. 80. Robert Clarke Co. 50 cents.

Deals with such questions as the existence, perfection and fatherhood of God, the immortality of the soul, God's

love, his prohibition of sin, the great exemplar and the ideal life. Although there is nothing particularly new or striking in the book, its language is simple, its arguments briefly and clearly stated, and it is calculated to be helpful in confirming faith.

Christian Unity. A. B. C. of Baptism, by J. T. Glover. pp. 122. Paper. F. W. Bates & Co. Portland, Ore. 25 cents.

The fruitage of a practical pastor's experience in dealing with the subject of baptism. The inconsistencies of those who hold to immersion as the only mode are pointed out, and positive reasons in support of affusion are indicated. Written for young people and others who find the question of the baptismal methods perplexing.

Public Worship, by John P. Hylan. pp. 94. Open Court Pub. Co. Chicago. Paper. 25 cents.

SOCIAL AND POLITICAL

The Why of Poverty, by George H. Hubbard. pp. 181. Abbey Press. \$1.00.



Charles Scribner's Son

From *Blue-Grass and Rhododendron*

ROADSIDE CURIOSITY

tainly not without the infliction of a vast amount of human misery—owing to inherent differences between the two continents. He believes that the ascendancy of Great Britain in India will ultimately come to an end.

In these papers many facts of interest about Asiatics in general, and of the inhabitants of British India in particular—customs, caste, superstition, capabilities, education, religion—are brought out. The scope of the book does not include a discussion of the question of American influence in the Orient, but the opinion is expressed that that influence will advance rapidly with the completion of the Nicaragua Canal, when the trade of the United States with farther Asia will

Contains wholesome food for thought for modern socialist-reformers. Poverty in this country—however it may be in others—is declared to be individual, and the first step toward its cure must be the discovery of its causes. These are, mainly, liquor, tobacco, strikes, useless and expensive amusements and speculation in its various forms. An appalling array of supporting facts and figures is given. These few items alone involve a total annual waste of about two billions of dollars. The poverty which results from other causes is a mere bagatelle. Yet these startling facts, sufficient to vitiate whatever good results may be obtained from the best regulated system of social organization, are for the most part ignored by popular reformers of the day. The author closes by saying that "if the poor people of America would with one heart declare war against these personal habits and practices of evil, if they would take a firm stand against every form of waste and every custom or institution that fosters useless expenditure, poverty and suffering would disappear as if by magic."

The Science of Penology, by Henry M. Boies, member of the Board of Public Charities and of the Committee of Lunacy of the State of Pennsylvania. pp. 450. G. P. Putnam's Sons.

The Science of Penology, the Defense of Society Against Crime, is a full and comprehensive treatise, written by one possessed of much knowledge and large experience on his subject and fully impressed with its importance. It treats of the nature of crime and the criminal impulse, of the methods of correction and the modes of prevention. The author is prepared for stringent measures, such as the indeterminate sentence and the prohibition of unfit marriages. He has little patience with current methods, which tend to keep alive the evils which they attempt to restrain. There is a thick incrustation of conventional sentiment on this subject to be broken up, and the author gives himself cheerfully to the task. The discussion is clear, pungent and positive in its conclusions. The author is a little too anxious to affirm its scientific character. He would have done quite as well to leave his conclusions to their general merits and the good sense and experience which underlie them, and the more so as accuracy of thought and expression are not the chief excellencies of the work.

A Primer of Political Economy, by S. T. Wood. pp. 149. Macmillan Co. Beginning with the familiar things of daily life, such as the farmer's sale of a load of produce and his purchase of a pair of shoes, the author of this helpful book shows how widespread are the contributing factors, and how completely all the principles of political economy are involved in the transaction. The point of view is Canadian, and some of the details will seem strange to readers on this side of the border, but the points are carefully made with good use of the imagination as well as knowledge, and the way of the learner is well prepared.

FICTION

Stephen Calinari, by Julian Sturgis. pp. 389. Charles Scribner's Sons. \$1.50. It is a pleasure to discover amid the flood of historical, and too often hysterical, romances a novel dealing with contemporary life which gives so large an impression of reserve force as this. It is the story of a young man's launching on the world and growth of character. The style is vivid and full of thought, but not smart. The characters grow and stand in vital relations to each other. Stephen is the grandson of a wealthy Greek merchant in England and related on his father's side to high social circles. He sees life in London, in the Russian war with Turkey, and among artists and simple home-loving people. He has his disillusionments and disappointments. But he passes out of our sight in the final pages of the book in relations which make us feel that real success is just before him.

Love Idylls, by S. R. Crockett. pp. 315. Dodd, Mead & Co. \$1.50. Crockett is at his best in a Scotch love story, and this collection has the movement and charm of his longer tales. There is romance, humor and pathos, and the breath of the

heather and the wild, free air of the Highlands pervade it.

Our Lady Vanity, by Ellen Olney Kirk. pp. 353. Houghton, Mifflin & Co. \$1.50.

A well-written and rather pleasing story of modern, conventional New York life. There is no villain in a play which moves on easily. The characters all belong to one family and its immediate circle of friends, and grow stronger and better as the story proceeds. Their combined love and devotion save Our Lady Vanity from her own weakness. She is intensely beautiful, captivating and human. To avoid complications, she conveniently dies as the book closes.

A Gentlewoman of the Slums, by Annie Wake-man. pp. 303. L. C. Page & Co. \$1.50.

Presented as an autobiography of a charwoman in England, who proves to be a genuine heroine, a gentlewoman of the slums indeed. Her unselfish devotion to her children, her hard, yet successful, struggle to maintain them, her patience in the midst of trial, her constant hopefulness, her finer tastes as manifested in her love for flowers and music, her true womanliness of character—all are unconsciously manifested as she relates, in her imperfect language, the story of her life.

Jarvis of Harvard, by R. W. Kauffman. pp. 403. L. C. Page & Co. \$1.50.

The writer seeks to show that American college life, not only at Harvard, but at all our larger places of learning, is in no great respect different from life outside, that it is governed by the same laws and offers corresponding rewards and penalties. Various aspects of college life—prominently the athletic and the social—are brought out in the story.

Heather's Mistress, by Amy Le Feuvre. pp. 291. T. Y. Crowell & Co. \$1.50.

A story of twin sisters, who, after being reared in the stern life of an English Puritan home, are suddenly plunged into the whirl of London society. The different reactive effects of this new life upon the two are clearly set forth. The story is imbued with religious truth, points a strong moral and will be found wholesome reading for girls.

The Night-Hawk, by Alix John. pp. 378. Frederick A. Stokes Co. \$1.50.

Another historical novel, claiming to be a romance of the early 60's. The scene shifts from Paris to Mississippi, Georgia, Halifax and, finally, to New York. There the second marriage of the heroine ends her series of adventures and halfbreath escapes as a Southern spy. As with Janice Meredith, Dorothy and Virginia Carvel, she is beautiful and captivates all men who meet her, but the light thrown upon the intense partisanship of Southern women during the Civil War does not atone for the shadowy moral character of the story.

Her Washington Experiences, by Anna Farquhar. pp. 222. L. C. Page & Co. \$1.25.

These experiences, bearing internal evidence of early date in the past decade, are familiar to the readers of the *Ladies' Home Journal* under the title, *Inner Experience of a Cabinet Minister's Wife*. They are in the form of a series of letters held together by the thread of a love story, which is unsatisfactory in that it does not end in a true lover's knot. While chatty and readable, the book describes only that part of Washington connected with a season in official life; it is one-sided and somewhat superficial.

A Choice in the Gathering, by S. M. Burnham. pp. 339. A. I. Bradley & Co.

Intended to illustrate and enforce the duty of parental influence by pictures of home life. The families introduced are representative thrifty and well-governed New England households of half a century ago. The book is wholesome and there is a pleasant flavor of romance.

FOR WOMEN

To Girls, by Heloise E. Hersey. pp. 247. Small, Maynard & Co. \$1.00.

Miss Hersey has been a leader among educated women, as college professor and head of a large private school, and has divided her familiar letters of helpful advice between two types of the American girl, ambitious of making the most of self in modern opportunities. One is a college student and the other a girl who for some good reason does not en-

ter college. The advice in regard to a variety of topics of education, social relations and personal conduct is sound and wholesome, and will interest mothers quite as much as their daughters.

Woman and the Law, by G. J. Bayles. pp. 274. Century Co. \$1.40.

Free from technicalities and will be useful to women for private reference (which should never, however, take the place of the counsel of an attorney in serious business affairs) and as the basis and authority in club discussions. It gives a general view of the state of the law in the United States at the present time, with reference to domestic property and public relations.

Till the Doctor Comes and How to Help Him, by George H. Hope, M.D. pp. 153. G. P. Putnam's Sons. \$1.00.

A new edition of a well-known, practical and helpful book, brought up to date after twenty years of useful life by the American editor, Dr. Mary Mitchell Kydd. It does not attempt to supersede the doctor, but teaches what to do until his advice can be secured.

Beauty's Aids, by the Countess C—. pp. 240. L. C. Page & Co. \$1.25.

A sensible book on a subject of interest to women and one in regard to which the quacks have reaped abundant harvests. The emphasis upon the need of right living, for body, soul and spirit, goes to the root of the matter. The title of the author we suppose will commend the book to some readers.

FOR BOYS AND GIRLS

Four in Hand, by A. M. Costello. pp. 477. Pilgrim Press. \$1.50.

A deeply interesting story of an American home, which young people everywhere will enjoy. There are four brothers in the family, all different, whom the mother controls with a gentle but firm love. A visiting cousin, a young lady from the West, brings sweetness and light into the home life. The romantic element is not lacking. The story purports to be written by the second brother.

Betty Seldon, Patriot, by Adele E. Thompson. pp. 246. Lee & Shepard. \$1.25.

An interesting tale of the Revolution, in which the heroine bravely endures much suffering and is victim of many wiles, but finally comes out triumphant and happy. The style is slovenly and the punctuation execrable, but the story is both interesting and healthful in tone.

The Captain of the School, by Edith Robinson. pp. 258. Little, Brown & Co. \$1.20.

Children left fatherless and motherless in an ancient family mansion in Massachusetts to fend for themselves against the pinch of poverty have their trials and petulances (the latter over-emphasized, perhaps), their temptations and overcomings. The lesson of self-help and the dignity of work is effectively taught without being obtruded. There is a wholesome spirit in the book and it is interesting.

A Frigate's Namesake, by Alice B. Abbott. pp. 204. Century Co. \$1.00.

A pleasing story for children, with choice illustrations. The name of the old frigate referred to in the title was Essex. Her namesake was little Essex Thurston, who is the chief personage in the narrative. Contains some references to facts in our naval history.

Lem, a New England Village Boy, by Noah Brooks. pp. 301. Chas. Scribner's Sons. \$1.00.

The adventures and mishaps of a New England boy of half a century ago. The book abounds in fun and adventure, has an atmosphere of reality, a good moral tone and will furnish wholesome reading for the boys.

The Outlaws of Horseshoe Hole, by Francis Hill. pp. 322. Chas. Scribner's Sons. \$1.00.

The vicissitudes of ranch and cowboy experience of a decade or two ago on the Western frontier. An outlaw and his associates steal a number of horses from the herd belonging to a ranch. The exciting incidents connected with the recovery of the horses are described. The main characters are skillfully delineated. Intended for boys, and will be read by them with avidity.

A Crazy Angel, by Annette Noble. pp. 343. G. P. Putnam's Sons. \$1.00.

The early chapters tell of the little child who grew up to be the "crazy angel." The nar-

rative is fresh and entertaining. The parties involved travel in Norway, and much that is beautiful and attractive in Norwegian life is brought out. The story is pervaded by a delicate humor and a charming naturalness and ends very satisfactorily.

Randy's Winter, by Amy Brooks. pp. 228. Lee & Shepard. \$1.00.

The second of the Randy Books, the first being Randy's Summer. All the interesting characters of the earlier book are present in the second. The story is pervaded by a genial humor and kindly spirit and presents country life in an attractive way. A delightful book for girls.

FOR LITTLE FOLKS

Jessica's Triumph, by Grace Le Baron. pp. 168. Lee & Shepard. 75 cents.

The second of the Janet Series. Some of the interesting characters of the first book reappear, Jessica, the little heroine, being especially prominent. It is a book for children, whose influence will be wholesome and elevating.

The Story of Jesus for Children, compiled and arranged by Louise Castle Walbridge. pp. 76. Abbey Press. \$1.00.

The story of Jesus presented in selections from the gospels. Every alternate leaf contains an illustration from some popular picture. The idea of the book is excellent.

Lucy in Fairyland, by Sophie May. pp. 165. Lee & Shepard. 75 cents.

A characteristic account of the adventures of Lucy and Barbara on the moon and in various other parts of fairyland. Just the kind of story little folks like—bright, entertaining and full of life. The grown-ups will enjoy reading it to the little ones.

Le Roman d'une Pussie Chat, by F. Rogers. pp. 239. Am. Pub. Co. \$1.50.

Though the title of this story for children is French, the book itself is English. The time is the first quarter of the nineteenth century. The scene is New Ontario, in the land of the Grimalkins. Its principal cities were Mieauburg, Pussieburg and Catburg, all situated on the Catawaul River. Canadian life and character in that period, and the rise and growth of various habits of the people, are graphically depicted. It is dedicated to the "Master's children and their friends." It is written in humorous vein, and will be enjoyed by children.

Old King Cole's Book of Nursery Rhymes. pp. 100. Macmillan Co. \$1.75.

The wonderful thing about the ancient nursery rhymes is that they survive the generations with little change and yet suggest wholly new interpretations to every artist who approaches them with purpose of illustration. These pictures are full page and in gay colors, yet of high quality and will delight the youngsters.

Chatterbox for 1901, edited by J. Erskine Clarke. pp. 412. Dana Estes & Co. \$1.25.

For little children Chatterbox is a treasure house of pictures and brief stories and sketches, and is none the worse for American children because the point of view of artists and writers is English and not American. That suggests questions and broadens the horizon. The artistic quality of the pictures improves from year to year.

Jingleman Jack, verse by James O'Dea, pictures by Harry Kennedy. Saalfeld Pub. Co., Akron, O. \$1.25.

The artist is stronger here than the "jingleman," but the rhymes will pass. It is a good idea to represent the trades for very little children, and the brightly-tinted, large-page pictures must be educative, as well as pleasing.

MISCELLANEOUS

Biographical and Other Articles, by William C. Todd, A. A. pp. 223. Lee & Shepard. \$1.50. We regret that this book, reviewed in our issue of Oct. 12, should have been wrongly attributed to William C. Ladd.

A Multitude of Counsellors, edited by J. N. Larned. pp. 499. Houghton, Mifflin & Co. \$2.00.

The territory which this collection traverses is that of wisdom for the conduct of life from its earliest recording down to nineteenth century writings. It notes that the first written book of which we know anything is an Egyptian wisdom-book—The Precepts of Ptah-Hotep—dating back, probably, to the third mil-

lennium before Christ. The introductory essay is informing and clears the way well for the enjoyment of the admirable quotations of the book. The index is full, the prefatory notes clear and the whole volume in perfection of workmanship a credit to American book-making.

Etiquette for all Occasions, by Mrs. Burton Kingsland. pp. 631. Doubleday, Page & Co. \$1.50.

This thoroughly helpful, up to-date manual of social usages is a refreshing change from the usual book on etiquette, being neither silly nor perfunctory. Mrs. Kingsland's volume is distinguished by good sense and a fine ideal of good manners. Unselfishness and tact are exalted above technicalities of convention, yet the correct forms are clearly stated. One of the best chapters is on The Duties of a Guest.

Famous Actors, second series, Famous Actresses, second series, by L. C. Strang. pp. 340. L. C. Page & Co. \$1.50.

These later critical and biographical sketches treat only of actors who have appeared during the last two years and on the American stage. Hence many notable names are absent, while some not famous in a world-wide sense appear. But lovers of the drama, who object to the late hours, ballet and other undesirable features of the stage, will be glad to see this vivid panorama of recent plays and players through the eyes of the discriminating and independent critic of the *Boston Journal*. We cannot, however, insure them against a desire to see the originals of the sketches.

Handy Dictionary of Prose Quotations, **Handy Dictionary of Poetical Quotations**, by G. W. Powers. pp. 364 and 370. T. Y. Crowell. Each 50 cents.

Convenient books of reference. The print is clear and good, they are of convenient size and shape and are thoroughly indexed.

Who's the Author? by L. H. Peet. pp. 317. T. Y. Crowell. 50 cents.

The method of this useful and handy book is that of an alphabetical list of titles followed by the author's name and an explanatory note. No one who has not had experience can know how labor-making such work is, and how much labor it saves to others.

The Pastor's Diary and Pulpit Memorandum. E. B. Treat & Co. 35 cents.

A pocket companion of convenient shape and size for pastors who desire to keep a close record of their pulpit activities. A perpetual calendar makes its fifty-two pages available for a beginning at any time.

The McKinley Memorial Eulogies and Oratorics. pp. 32. Public Opinion. 25 cents.

A timely compilation in clear print on good paper and prefaced with a portrait, containing, in addition to the memorial addresses, President McKinley's last speech at Buffalo and President Roosevelt's proclamation.

Karezza, by Alice Stockham, M. D. pp. 144. Stockham Pub. Co.

Education

Yale opens the college year with about 2,750 students, an increase of about 200, due, perhaps, in part to the bicentenary.

There are twenty-four Japanese students at Yale, among them two Buddhist priests, students of ethics and the philosophy of religion.

Cordial inter-university relations are suggested by the party of teachers and pupils from Harvard, Yale and Amherst which met at Westfield, Mass., recently for outdoor observation of the river terraces in their study of geology.

Pomona College, at Claremont, Cal., is rejoicing in its lusty youth. Though but twelve years old, without a president, and without any recent canvassing for students, it has over eighty accessions this fall, of whom more than forty are in the regular Freshman class. The number of resident students is larger than ever before. There is a spirit of hopefulness and purposefulness among trustees, faculty and student body that makes the present year the most promising of its history.

We have no agents or branch stores.
All orders should be sent direct to us.

Newest Fall Suits and Cloaks

THE Suits and Cloaks shown in our new Fall Catalogue are decidedly pretty and distinctly new—free from that "ready-made" look and unlike the garments sold by hundreds of other firms. Our garments are made to order from the design and material you select. Prices this season are lower than ever.

This is what you will find in our Catalogue:

Suits

in effective styles from Paris models,

\$8 up

Silk-Lined Suits with just the right style, lined throughout with fine tulle, \$15 up

Fashionable Costumes of Velvet, Velvets and Wide Wale Corduroy, with the soft lustre of silk velvet and of splendid wearing qualities, \$17 up

New Skirts perfect in cut, fit, and finish, \$4 up

Rainy-Day Suits and Skirts

—indispensable—plaid-back or plain,

Suits, \$8 up Skirts, \$5 up

Long Outer Jackets in every approved style, shape, and color, \$10 up

Attractive Short Jackets, \$7 up

Rain-proof Coats and Skirts

We also make a specialty of School and College Uniforms and Gymnasium Suits

We Pay Express Charges Everywhere

If a garment does not please you, send it back, and we will refund your money.

Write today for Catalogue and Samples; you will get them free by return mail. Be sure to mention whether you wish samples for suits, or cloaks, so that we can send you a full line of exactly what you desire.

THE NATIONAL CLOAK CO.

119 and 121 West 23d Street - NEW YORK



IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Nov. 3-9. God's Leading in Our Lives. Ps. 23.

This is one of those comforting truths of Scripture which the passing years render more luminous, more precious. Youth, conscious of strength, thrilled with high ambitions, thinks itself equal to every task and experience. We have to get one or two knock-down blows before we realize the desirability of a guiding force stronger and wiser than ourselves. In that little book, *Ships that Pass in the Night*, one of the characters is pictured thus: "She had come through a great fever into a great calm." Only those who have been tempest tossed and buffeted by contrary winds, and who have outridden the impetuosity and willfulness of youthful days, possess that serenity of soul which comes from surrender to the leadership of a higher power. It is one of the compensations of advancing years that as we grow riper the sense of God's guidance becomes more clear. Prof. Austin Phelps near the close of his life said that the one word which seemed to sum up his whole history more than any other was the single word "led."

But even the flight of time and the hard knocks of life do not breed the sense of being led in those who never bow the knee to God or think about spiritual realities. We must turn the eye inward away from petty and sordid things. We must find and foster the spiritual qualities that are a part of our birthright in order to discover any plan for our lives and any divine care and leadership. The reason why life is such a puzzle and tangle to so many persons is that they have never found the great leader of life, the great interpreter of these human years. Life was a terribly mixed-up affair to the Apostle Paul until he found Christ. Life is painfully empty and meaningless to thousands of our fellow-creatures as the days succeed one another, but bring no sense of continuity or of any divine plan being worked out in their behalf. If you want to be led by God, you must go where God is and stay with him and obey him.

Yes, says one, the leadership is plain enough when we saunter by quiet streams and in flowery meadows, but when the path grows rough and thorny, when it carries us straight down into the valley of the shadow of death, ah, then it is hard to believe that our Shepherd is by our side. In such seasons of doubt remember the time when as a little child you placed your hand in your father's or mother's. Happy as our recollections of childhood are, there were hours when we had to take our parents' word, to obey them when our preference was otherwise, to wait before we could see that all was coming out well with us. Ah, but they were after all blessed periods to us, for in the end we came to know and love our parents better, and as grown men and women we thank them that sometimes they led us in paths where our feet at first refused to go, and in which when we did walk it was with tear-stained faces and loud protestations.

Terrible indeed is the thought that we are here in this world without any divine leader. Can it be that there is design in the vegetable and animal world, in the course of history and in the present world movements of mankind, while our own little lives are simply a series of happenings? No one need thus be in the darkness of ignorance and despair unless he willfully chooses to close his eyes to the great Christian revelation. It is not true, as Matthew Arnold puts it in his poem, *Dover Beach*, which is as terrible in its tone of doubt as it is beautiful in its form:

We are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night.

It is not so. We are in our Father's house.
"Beloved, now are we the sons of God, and it doth not yet appear what we shall be."

In and Around Chicago

Another Gift for Evanston

About twenty-five years ago Dr. Pearsons gave an association of ladies connected with the Northwestern University several thousand dollars, with which to erect cottages where poor girls might live at small expense while obtaining an education. This was his first large gift to colleges, and was not followed by another for more than ten years. Indeed, till the fact of the gift was within a short time mentioned to him, the Doctor says it had passed from his mind. But the report the ladies were able to make was so gratifying that he determined to erect a building for them in memory of Mrs. Pearsons's sister, Julia A. Chapin, to cost \$25,000 and to accommodate sixty young ladies. The dedicatory exercises took place Oct. 11, when Dr. Pearsons made an address.

Why Help a Virginia Academy

In the course of his address Dr. Pearsons gave as reasons for making a gift to the West Virginia Conference Seminary at Buckhannon, rather than expending it nearer home, the fact that the people to whom the academy ministers are of Scotch-Irish descent, therefore of good stock; that in the Civil War they were loyal to the Union; that they need and appreciate education and are too poor to provide it for themselves. The money was given to Virginia for the same reason that it was given to Evanston, or that a dormitory for Armenian women was erected at Marsovan, Turkey—to furnish an opportunity to obtain an education at the lowest cost to those who wish it. The new dormitory at Evanston is one of the finest buildings belonging to the university, and is furnished with every convenience.

An Appeal to the Pope

A few weeks ago the case was reported in these columns of Mr. Gaukler of Detroit who desired the ecclesiastical court of the diocese which sits in Chicago to approve the divorce which he had already obtained in the civil court. After listening to the evidence in favor of granting the petition, the court took the matter under advisement and has now decided against the petitioner, chiefly, as it seems, on the ground that a civil court cannot

annul a marriage performed by a priest of the Roman Catholic Church, but also on the ground that insufficient reasons for the divorce were given. Mr. Gaukler has appealed to the highest court in this country and threatens, unless the decision is in his favor, to carry the matter to the pope. FRANKLIN.

The recent State Fair at Dallas, Tex., had a Negro Day. That was significant of new relations between the two races, and the fact that 25,000 Negroes attended shows how they appreciated this recognition. But a still better evidence of progress was the address of William H. Council, the Negro orator of the day. No more sensible words have been said by a Negro to Negroes than these:

I am also glad that the educated element of my race has no desire for what is known as social equality. The educated Negro desires the continued identity of his own race, and seeks to adorn, dignify and exalt his own social circles. It is the ignorant Negro who feels that the solution of the race problem means the equality of the races. The educated Negro is satisfied with the equality of virtue and a chance to be a man in his own sphere, after his own kind.

HEALTHY BABIES
ARE THOSE RAISED ON
BORDEN'S



**EAGLE
BRAND
CONDENSED MILK**

SEND "BABIES" A BOOK FOR
FOR MOTHERS.

Borden's Condensed Milk Co., New York.

Memorial Windows

of Favrite Glass may today be seen, not only in all parts of the United States, but also in foreign cities. Favrite Glass has range, depth and brilliancy of color not to be found in any other glass, and is made and used exclusively by us.

All of our windows are executed under the personal supervision of Mr. Louis C. Tiffany, who has for over twenty years been the Art Director of the

TIFFANY STUDIOS

333 TO 341 FOURTH AVENUE

The permanent color of the glass itself in its varying shades and forms interprets the color design of the window, and no surface stains or pigment are used except in the flesh portion of the work.

Our illustrated treatise will gladly be sent to those who contemplate the erection of a window.

Memorial Tablets in original and artistic designs, made in materials suitable to the surroundings.

All Forms of Memorials

The Pith of the National Council Papers

Digests of the Prepared Platform Work

The Spiritual Trend of Our Young People's Societies

BY REV. CHARLES M. SOUTHGATE
Pastor at Amherst, Mass.

Just what do we mean by spiritual trend? Spirituality takes in more than common virtues and graces. It is the spirit of man having to do directly with God himself. This is not a spiritual age, rather a materialistic age, commercial, money loving, pleasure loving. If the young people in their organizations are actually becoming spiritual, it is a blessed relief and assurance.

Yet if we look for certain types of saintliness—that associated, for instance, with the name of Edward Payson—we will be disappointed. For good or ill, our thought of God and the Christian life has changed. In studying young people we must remember that youths and maidens are not by temperament what we are wont to call spiritually-minded—least of all boys and girls. But we do find millions among our young people joyfully owning their allegiance to the divine Master and plainly growing in favor with God and man.

Turning to a study of the trend in young people's societies, we seem restricted to a single movement, the Young People's Society of Christian Endeavor. In numbers it is immense, in extent world wide, in aim religious, and a spiritual trend should be looked for here if anywhere. This aim is backed by a pledge to use the well-proved means of spiritual growth—the study of God's word, prayer, public worship, Christian service, public testimony. The pledge is often criticised, but the experience of twenty years has shown its value. If the pledge be a yoke, it is good for a man to wear the yoke in his youth; and the Saviour has a way of making that yoke easy.

The appearance of special movements in the body like good citizenship, the tenth legion, the quiet hour, indicate both vitality and a spiritual trend. The societies are in spirit like their great leaders, who are men led of the Holy Spirit. Confidence in the societies and in their leaders is shown in the reports recently gathered from 1,800 pastors, who almost unanimously heartily indorse the society.

There is a spiritual trend in our young people's societies, and the pastor can do no better service to the kingdom than by holding up these societies to their lofty ideal.

The Congregational Church in the Country Town

BY REV. WILLIAM DEWITT HYDE, D. D.
President of Bowdoin College

Like priest, like people; what the minister is the church will become. Given the right type of country minister, and we have solved the problem of the country church. There is a devout and unworldly type, which conceives of its work as a mission to herald the tidings of another and better world and to withdraw their disciples from the allurements and temptations of this world of fever and passion in which most men move and live.

But much as we admire and reverence this type of character, we must nevertheless admit that it is a type which, in our denomination, at least, is fast passing away. The seminaries cannot save the type, for they cannot get it to train. This might, indeed, be a sad fact were there not a new type in process of creation.

The new type of minister is a man who sees as the end of the creation and the goal of human progress a perfected human life upon

the earth. The ideal society is what the new type of minister chiefly means by the kingdom of God, and as the founder of such a kingdom he owns Jesus as Master and Saviour and true Son of God.

To be saved means to be rescued from the meanness and sordidness of a life wrapped up in egoistic pleasures bought at cost of other's privation and pain, and made a brave and earnest promoter of the glory of God and the welfare of man.

The country minister will take the whole town for his parish, lifting his people above the narrow love of the brethren of his sect to the broad service of man as man, in his political, intellectual, economic and social relationships. The Christian church in the country town should stand for sweet home life, honest industry, pure politics, healthful and abundant social intercourse, good schools, a well-selected library, clubs in which the books and magazines are read and discussed. It should be the foe of laziness, shiftlessness, close-fistedness, hard-heartedness, censoriousness, cruelty and quack medicines.

To be sure, the attempt of the New England fathers to dominate over the details of public and private life by theocratic pretensions deservedly failed, just as every attempt to slide a false bottom into the infinite, whether in the form of a theocratic state, or an infallible church, or an unbroken apostolic succession, or mysteriously efficacious sacraments, or miraculously published Scriptures, or a divinely sanctioned polity, is bound to break itself to pieces against the hard facts of the world.

Yet, wrong as they doubtless were in some of their methods, the fathers of Congregationalism were profoundly right in their aim. Substitute scientific knowledge for arbitrary exegesis, tact for authority, sympathy for censoriousness, persuasion for force, personal influence for ecclesiastical pretension and political opinion for political restraint, and the program of the early New England Congregationalists that the whole life of the country town should be molded and ordered according to the perfect will of God is not too hard or high an ideal for the American Congregational church of today.

The Christian Man as a Citizen

HIS RELATION TO MUNICIPAL GOVERNMENT

BY REV. SAMUEL G. SMITH
Pastor People's Church, St. Paul, Minn.

One of the aims of the church is to help to bring about a Christian commonwealth. There can be no high morality which is not Christian, and the Christian passion for the saving of individuals must be joined with a passion for a Christian state, for a corrupt society poisons every life.

Taking up the special problem of the city, Dr. Smith pointed out that the drift cityward was a world-wide phenomenon—not a condition at all peculiar to America. The corruption of the city is evident enough, but it must not be forgotten that there is another side and the very best things, as well as the worst, are found in the city.

Again too much emphasis must not be placed upon immigration as a source of corruption, for often immigrants come from cities better managed than our own. Among definite suggestions for the improvement of city government he maintained: (1) The city charter should be made, under state law, by those who are to live under its provisions. (2) The mayor appoint subordinate officials and be held to personal responsibility for good government. (3) The council should vote appropriations,

but not have the power to spend them. (4) In public service there should be a merit system, which would exclude the political boss.

As to the work of reform, the one thing needful is that the citizen feel that the public business is his business. The man who neglects civic duty is an infidel to the faith. In estimating sins against good government, we should count the rich and strong bribe-giver as worse than the poor bribe-taker.

Opportunism is good policy and good ethics. The millennium will not come all at once, and we would not know what to do with it if we had it. Reform must go along the line of least resistance. The devil in politics is well pleased with the ideal saint, who has a grip on his pet scheme, but no grip upon the voters.

The relation of the church to the work of reform should be rather inspirational than directly and particularly administrative. The minister in his pulpit should speak with reserve of those things which divide good men. The minister who feels special call to become a reformer should not attempt to do his work in a pastorate and not even expect to use the hours for regular public worship in his appeals to churches.

To the Christian layman the church is not the only organ for the performance of his duty. He must discharge civil and social duties through other instrumentalities, to be counted sacred, although not churchly.

The redemption of civic life is by no means hopeless. The Providence over us in all the past of our national life is still "God with us." We may expect the rise of a new and finer patriotism, which will count the civil office a high form of Christian service.

Needed Reforms in Instruction and Methods in the Sunday School

BY A. E. DUNNING, D. D.
Editor of The Congregationalist

Modern research and study have given us a new Bible, a new psychology, a new pedagogy. The substance of the reform needed in the Sunday school is to know and use aright these new things for transforming human souls into the likeness of God. Co-operation in reform will not be secured without fair recognition of present excellences. The Sunday school has made as great advance in recent years in its literature, methods and the class of minds engaged in its administration as any department of the church. Reform is to be sought principally in these four matters:

1. In methods of studying the Bible. Many methods have earnest advocates who have labeled them with such adjectives as inductive, synthetic, kindergarten, catechetical, biographical, etc. But no one method is best adapted to all persons at all times. Some teachers are natural catechists. Others are born story-tellers. Some make any method subordinate to their personal influence as inspirers of faith and action. The International System has prevailed for a generation largely because of its simplicity. It is only a flexible outline within which many methods may be employed. Its proper sphere is to help the helpless. The demand seems to be growing for different courses of lessons with graded topics and texts. The difficulties of introducing such courses into as general use as the International seem to be at present insurmountable, yet experiments are being made and should be encouraged. Only in this way can progress be made toward an ideal.

2. Reform in the teaching force. The key to solve the problems of Sunday school reform is the teacher. Our churches are a

democracy. As Congregationalists we hold that revealed truth is a living seed and the entire community of believers its appropriate soil, and we encourage all to think for themselves and communicate their thoughts to one another. We make the Sunday school a prominent place for doing this, and encourage all believers to teach who can hold the attention of pupils. We are slow to criticize. The scorn of ignorance and the scorn of scholarship alike hinder the indwelling of the spirit of truth. Yet we should have as many trained teachers as possible. This reform is progressing with much promise.

3. Reform in making pastors active leaders in the Sunday school. The church must be a teaching church if it is to maintain power and leadership. The emphasis in men's minds today in secular and spiritual things is on teaching. Ministers are coming to be in demand who can organize and administer their own Sunday schools.

4. Reform in organization. Fellowship in Sunday schools is not second in importance to any part of the fellowship of the churches. Our Sunday schools are seriously falling off in numbers and attendance, but they flourish most in states where organization is most thorough. A standing committee on Sunday schools should be appointed by this council to consider systems of Bible study, methods of teaching and other means of bringing children and youth into active service in the churches, and to make report to the next council.

The Spiritual Nurture of Children

CO-OPERATION OF THE HOME AND CHURCH

BY REV. CHARLES H. RICHARDS, D. D.
Pastor Central Church, Philadelphia, Pa.

Our age has awakened to a new realization of the value of the child. Dr. W. T. Harris catalogues a thousand recent publications in child study. Spiritual culture, which we are to discuss, has a narrower field than education in general. It has a single aim, but that aim is momentous and transcendent—it is character. The nurture needed to secure the character we desire must be religious nurture. Nothing less than Christlike character must be the aim of religious nurture.

The paper then discussed the character-making forces expressed by the words heredity, environment, free will and training, and then took up the special function of the home in character building. A multitude of causes in our modern world are obscuring the important functions of the family. Club life, hotel life and the craze for pleasure have increased the "ostrich nurture" of which Horace Bushnell warned us. We need to awake to the fact that fatherhood and motherhood impose a sacred duty which cannot be evaded nor delegated to outsiders.

The things most needful are a right home atmosphere, good example and affectionate control. As childhood develops into youth, fellowship between parents and children is of great value. Many a little home club, where parents and children meet on equal terms, has not only enlisted new love for the home, but also been an abiding influence for better living.

Home is also the place for the teaching of distinctly religious truth. The learning of the most precious part of the Scriptures, together with the great hymns of the ages, would repeat in manhood the gratitude of Phillips Brooks, whose mind was enriched by such a nurture.

The practice as well as the doctrines of the Christian life should be taught in the home, and the custom of family prayers is an invaluable aid in such training. Too much emphasis cannot be placed upon the importance of training children in habitual attendance upon the regular services of the church. On its part the church should earnestly endeavor to enlist the interest and participation of the

child in its services. Enrichment of worship should give the children abundant opportunity for active participation.

The church prayer meeting should be made so vital and sincere that it will appeal to the child nature and supplement the influence of the Endeavor Societies. When the transformation desired in the Sunday school becomes a reality, so that instead of an hour of rambling exhortation and general influence we have a real school, it will be even a greater help in child nurture. Finally the church can be satisfied with nothing less than the enlistment of the children and youth into the discipleship of Jesus Christ.

Foreign Elements in American Civilization

BY REV. H. A. SCHAUFFLER, D. D.

Superintendent of Slavic Mission Work for the C. H. M. S.

Ten years ago the foreign-born white population was 14.56 per cent. of the total population, and the population of foreign parentage, including of course the foreign born, was 32.93 per cent. against 54.87 per cent. of the population of native parentage, which means that for every five persons born of native parents in the United States there were three born of foreign parents.

In 1900 Massachusetts had 63.6 per cent. of population of foreign parentage, Rhode Island 64, New York 59.3, Ohio 33.9, Illinois 51.1, Pennsylvania 38.3, North Dakota 77.1. In all these states except Ohio and North Dakota, which show a small decrease, the percentage of foreign parentage has somewhat increased since 1890, notwithstanding the decrease of immigration in consequence of financial depression. Immigration is again on the increase. In 1898 229,299 immigrants landed on our shores; in the year ending June 30, 1901, the number was 467,918.

The character of the addition to our population is changing. We are receiving much smaller numbers from countries whose people are nearly allied to us in race and religion and much larger numbers of nationalities less easily assimilated.

How far these new American types will work harmoniously and successfully for the moral and spiritual elevation of our whole nation, making it a worthy example and a mighty power for good to all other nations of earth, will depend chiefly on the faithfulness and the self-sacrificing efforts of Christian churches to win all classes of our population for the truth as it is in Christ.

The paper then described the work already accomplished among different classes of immigrants and dwelt in particular on the failure of the Roman Catholic Church to supply the spiritual need.

City Evangelization

BY REV. J. C. ARMSTRONG

Superintendent of Chicago City Missionary Society

Our cities have always been sources of power for good or evil. Growing with marvelous rapidity, they have come to make our laws and break them. On the other hand, they furnish our greatest spiritual opportunity. The people are massed and waiting. Are we doing enough proportionately in the cities? Can our present methods be improved? The large cities are reached imperfectly. Very much of the labor is aimed at the poor. The methods lack comprehensiveness. We must plan for the great middle class, the backbone of the country, and the man on the boulevard as well as the submerged tenth.

About twenty years ago the question of evangelizing the outlying and growing unchurched districts of Chicago was in the air. The leaders in our strong churches, aided by strong laymen and laywomen, undertook the necessary labor. Three thousand dollars were

apportioned among the strong churches for the necessary expenses of the first year, and after a few months the society was incorporated. Its methods are simple. Every field is placed under care of a committee of three. The directors meet once a month. Once or twice a year the pastors of the larger churches are invited to meet with them. The secret of success is to be found in "united effort with local responsibility." The giving churches are made to feel the need. The directors carry to their churches facts learned by visiting the missions. We have organized churches on the boulevards, the churches so formed soon becoming self-supporting and contributing to all our benevolent causes. We have organized by far the largest per cent. among the great middle class. We have not neglected what are called the "river wards," or down-town districts, in which we have expended about half our receipts. Bohemians, Welsh, Germans, Norwegians and Swedes have heard the gospel. Eleven of the twenty-one foreign-speaking churches organized are now self-supporting.

Christian statesmanship demands that we should form a comprehensive plan of church work which shall reach all classes. And what has been done in a few cities can be done in many.

Christianity a World-wide Movement

THE RESPONSIBILITY OF THE CHURCH

BY REV. MATTHEW H. BUCKHAM

President of the University of Vermont

What gives to Christianity as a religion its character of universality, its hold upon all climes, all ages, all races?

It is easy to see why no one of the other religions of the world could be a universal religion. They are all vitiated by some taint of partiality or particularism. The same is true of Judaism in its initial stages. Jehovah was at first only the tribal God of the Hebrews. Not till late in their history, if at all, did they attain to the conception of one universal truth and life for all mankind. Even the apostles found it hard to part with the idea that they must first Judaize before they could Christianize the world.

We find our first note of universality in true Christianity in the thought that it is a human religion—that is, that its object is the perfection of the human nature which is essential in man, and potentially in all men. Christianity begins by recognizing the divine element in humanity. God could not have been incarnate in humanity unless humanity had partaken of the divine. To be a Christian is to be truly a man or a woman. To be more and more of a man or a woman is to be more truly a Christian. Christianity maintains that every human soul, because it is human, contains this germ of infinite capabilities. The first message of the gospel to every people is, "You are men, and because you are men, made in the image of God, children of a Heavenly Father redeemed by the Son of God, who died for all men, come back and claim your inheritance."

Christianity, secondly, is a world-wide force because it is a vital religion, because it interests itself most of all with life, with human life in its largest sense. It is the religion of life—not of forms and ceremonies, not of moods and ecstasies, but of sanity, of health, of activity, of sobriety without gloom, of enjoyment free from self-reproach. It answers the great cry of the human soul, "More life and fuller what we want."

As a religion of life Christianity offers great tasks and noble rewards to the intellect. It makes its votaries philosophers, lovers of truth, thinkers, fearless but devout thinkers, on the ways and walks of the Word of God.

Christianity is universal because it fosters the universal human affections. It is as far as possible from being an ascetic religion. In its perversions it runs into asceticisms of

various kinds; in its truer forms it has blossomed out into the sweetest family life, the noblest friendships, the most sublime devotions.

Once more, the life marked by Christianity is a life of action. Christianity by its natural operations produces arts, inventions, great cities, navies, commerce, libraries, universities, splendid architecture, magnificent churches, noble temples of justice. This life of intellect, affection and action which Christianity begets and fosters it commends to the favor of all men by the manifestations it makes of itself here and now. It has the promise of the life that now is.

This universal religion has its origin, inspiration and power in a universal personality. Christianity is not a book religion. It has its sacred book and many holy writings, but its power is not the power of a book or even of the book, but the power of personality, of a divine-human personality. Christianity is essentially Jesus Christ. Jesus as a man, as a divine man, as a friend, as a Redeemer, as a Saviour appeals to all men. Jesus teaches great truths to us in the universal language of the human heart.

The church intrusted with the gospel of Christ has certain obligations which it is bound deeply to consider. First, the church is bound to have faith in Christianity, complete, utter, unassailable. Is it not a part of feeble faith to say if this or that view of Scripture is permitted, all is lost? Let us have faith enough to make room for progress and new adaptations perhaps as yet undreamed.

Secondly, we should let the power which is in Christianity develop in its own natural way. Let us give the vital Christian principle full scope to grow and blossom under God's sunshine and the Holy Spirit's culture as seemeth good to him who has made men of different climes and races such that they will be eternally different and yet will all be one in him.

Finally the church is under imperative obligation to plant the seeds of the gospel everywhere, for Christianity is the one human universal religion good for all, equally good for all, like wheat for food, and water for drink.

Congregational Teaching as to the Right Use of Wealth

BY REV. HORACE BUMSTEAD
President Atlanta University

Congregationalists desire to give only such teachings concerning wealth as are founded upon the Bible and common sense. Sometimes wealth must be renounced. This form of moral surgery was seemingly necessary for one young man in the time of Jesus and may be to some today profitable for the soul. But such cases are exceptional, not normal. The communism of the infant church in Jerusalem was a temporary expedient, not a model for exact imitation or reproduction.

In the main the Bible stands for the individual ownership of property, but gives guiding principles as to its use. Passing the provision for a man's own family, which is his first duty, the brotherhood of man makes its claim upon the possessor of wealth in several forms.

Common charities for the help of the poor, the supporting of agencies for good government, the sustaining of educational institutions and, in particular, the provision for the church are all rightful claims. As to the law governing Christian stewardship, the Hebrew tithing system is not to be thought of as a hard and fast rule for the Christian Church. From the rich one-tenth is often too small a proportion; from the poor far too large.

In the Christian dispensation there is liberty under the general law of responsibility

for the right use of all we have. No specific directions can be given which do not make large allowance for the personal equation.

The question with the rich is often, not what a man should give, but how much he dare retain for himself or family. Mr. Carnegie favors a man's distributing his wealth during his lifetime; Mr. Gladstone, on the contrary, defends the handing down of wealth in a family, and so maintaining its influence and position.

In personal expenditure and in charity a man of wealth should regard relative values. The personal equation will determine what is worth while in personal expenditure. In charity the good must be held subordinate to the better and the best. But in the wise administration of gifts idealism is a factor of prime importance. Jesus approved the gift of the precious ointment and sanctioned giving for what may be called aesthetic ends. Charity may serve beauty when beauty ministers to the higher life.

Congregational teaching is seen in its deeds, in well-ordered, but not luxurious, homes, in schools and colleges, in extensive missionary and philanthropic enterprises. In these things Congregationalism has given to the world a noble form of teaching, which this generation and those who come after us should earnestly endeavor to continue.

Woman's Work in Our Churches

BY REV. THOMAS C. MCCLELLAND
Pastor United Church, Newport, R. I.

The present age has been distinguished for nothing more than the discovery and dignifying of the possibilities of womanhood. American manhood has lifted American womanhood into a position and power womanhood has never known before. We men say we have discovered woman's rights; they say we have discovered woman's duties.

From the days of Dorcas and Phoebe, the philanthropies of our churches have largely depended upon the service of our women. But of greater moment than organized service is the sacrifice offered by the home-keeping women in ministry for little children, sons and daughters in college, and in such help to good causes as is possible to the busy housewife and mother.

In the church there is a special function for womanhood. As society develops man's work goes outward from the home, woman's work centers in the home. The family begins and continues in womanhood. Woman's function is that of the homemaker. Her peculiar work, mothering—even when she gives her service to children not her own.

In the church woman's work is not to be the drudgery of parish administration. The man has no right to put the heaviest burden upon her. She is to be no more the money-raiser in the church than the bread-winner in the home.

Let her mothering instinct find exercise in Sunday school, in friendly visiting and, more than all, in making home influence always tributary to the strengthening of the church. She who makes its boast, "I am a new woman," can never be the glory of the church; but the one who is content—like the noblest of her sex who have gone before—to be, "just a woman."

Finally, the church may well use women who will give themselves wholly to the work of the deaconess. Whether an order of deaconesses is in the New Testament or not, we have a right to create it, if we need it, and a study of the needs of the average parish shows that as a supplement to the work of the pastor there is a large place for just that form of ministry which belongs naturally to woman, performed in the early church by Phoebe and early recognized, as is shown by an extant liturgy in a beautiful form of ordination.

The Spiritual Mission of Congregationalism

BY REV. S. M. NEWMAN, D. D.
Pastor First Church, Washington, D. C.

In my theme we turn from applied Christianity to vital principles. That we may trace successfully the line of influence which it is the spiritual mission of Congregationalism to project, let us recall a few facts.

History is a slow progress from absolutism toward democracy. Christianity has borne important part in this world movement. We find the disciples sitting and working together in a brotherly way. Later, and all too soon, came the expression of a tendency of the few to rule over the many. Rule was expressed in government and in creed. Even in Presbyterianism there is a creed which never was and never will be submitted to the people.

Over against such tendency is the real government of the people. In the hold of the Mayflower was a freight more precious than they dreamed. It was the resolution, incarnate in the Pilgrim band, of the many to govern themselves. This put the humble Pilgrims in the trend of the great movement of the centuries toward democracy.

The spirit of Congregationalism is abroad in the world. The ideas that there must be a changing creed statement for unchanging truth, that the finest expression of religion is love for humanity, that sympathy rather than passion is fittest to rule the church—these thoughts have entered into the higher life of all Christendom.

Other denominations work towards a social and religious democracy, as they become more and more American in spirit. But their goal is where we are.

Congregationalism is not thought only, it is life—it is thought in motion. Whatever we think, whatever we do, let us remember that our *magna charta* comes from the grace of God and our gifts are for the blessing of many. The world longing for liberty is the field for the ministries and conquests of Congregationalism.

Consecrated Personality

A SUPREME NEED OF THE CHURCH OF TODAY

BY REV. CHARLES E. JEFFERSON, D. D.
Pastor Broadway Tabernacle, New York City

The Bible everywhere and always in its visions of the sons of men sees them falling down before one whose right it is to reign, and casting their crowns before his throne. "Bless the Lord, O my soul, and all that is within me bless his holy name"—that is the utterance of every man who has found the secret of peace.

The doctrine most neglected in our churches today is Paul's doctrine of the Christian Church. Soaring above the local and the transitory, leaving all complications, entanglements and blunders far behind him, he beholds the mission of the church in the vast, unfolding plan of God. By this vision he is humbled, thrilled, exalted. . . . It is only by approaching the church from above that we shall find ourselves attuned to the discussion of this hour. Approach the church from below and without the light of revelation falling on it, and what is it? Nothing more than what many a Christian philosopher and Christian writer has made it out to be—a religious club, a pious coterie, a school of ethics, a spiritual police force, a philanthropic center, a benevolent society, one out of a hundred organizations, all of them necessary and all of them doing good. But the church is doomed the day she permits herself to be classed with other organizations.

It is the open scandal of Christendom that when the church gets a man today she gets only a fraction of him. An isolated hill-top here and there has been captured for the

Lord of righteousness, but the mountains are filled with unconquered tribes of thought and feeling which still dominate the life and action of the land.

If you ask the cause of this slack allegiance to the church, may we not find it in the decadence of Calvinism as a ruling power in modern life? In throwing away Calvin's errors and shaking ourselves loose from his false conceptions we have lost our grip on the one idea which gave Calvinism its vitality and made it a power of God unto salvation to nations that had lost their way. Calvinism knew only two beings—God and the soul. The sovereign holiness of God and the awful sinfulness of man—these form the massive buttresses from which Calvin swung his mighty arch. Calvinism placed a crown on the head of individual man.

But in our day we are in danger of losing sight of the individual. He is disappearing in journalism. The same force is at work in the world of politics. The measures at last decided on are the resultant of innumerable forces which are difficult to analyze and impossible to trace. The industrial world makes war on the individual, as does the world of commerce. Men dare not stand anywhere isolated and independent. The same influence is at work in the church. This is the day of organizations within the church. Individuals slip into these as into bottomless pits and are never heard from again. When the world says "How many thousands of Christians have you?" we are ready with our answer. When it says, "What have you done?" we are embarrassed.

How shall we save the individual? Back to Christ. That is our only salvation. We must open our New Testament and read again of the one sheep, the one coin, and the one boy. We have been thinking too much of what a man has, and not enough of what a man is. We need to relearn the arithmetic of the Bible. We are duped and enslaved by our inordinate love of figures. We overestimate the importance of large congregations. Our work is not to build large congregations, but large men.

We must come back to our work. Our first work is not the solution of the social problem. Our first work is feeling after the individual if haply we may find him. God give us men.

The Living Christ the Vital Force in Pulpit and Pew

BY REV. GEORGE H. IDE, D. D.
Pastor Grand Avenue Church, Milwaukee, Wis.

To describe the Christ needed for today as a "living Christ" is hardly competent to satisfy the demands of a force energizing here and now, unless we read into the word "living" something more than the bare fact of continued existence. The memory of the Christ whose acts and words are recorded in the New Testament might have the power of leading the thought of men to better things; there may be a measure of helpfulness in it; it may create in the human mind certain ideals which it would not otherwise have had; but on this supposition Christ could never enter into direct, vital contact with the souls of men now, and consequently could not be regarded as a vital force in pulpit or pew. The church would depend for its inspiration, so far as he is concerned, upon reminiscence and memoranda, coming to us as so many echoes of the past, and affecting us in the form of post-mortem influence.

Certain theories concerning Christ's person current today seem to cut the nerve of faith in an ever present Christ in living touch with his people. The first is the theory that Christ's pre-existence was only ideal, not real, and expressed a "judgment of value" in the person exalted, and as a doctrine having no more basis than a deduction of faith on the part of the first disciples. The trouble with this judgment of value is that its assets are

not equal to its liabilities. There is no use at the present time of talking about a pre-existence which never was except in the form of a subjective value judgment entertained by the first disciples. To maintain that the pre-existence of Jesus was only subjective we have to deny the historical reality of the records concerning him. Consequently, according to the Ritschlian school of critics, to whom all religious conceptions are but "judgments of value," the revelation of God in Christ closes with the cross.

If this be so, where is Jesus now? What became of him when the curtain dropped at the time of his crucifixion? Was that event followed by extinction? Few dare to hint this, but if he is living now, what is he doing? Has he any thought for us? "Yes," is replied by some, "he knows how near we come to him, or how far we are from him, and he is taking part in our battles with all his human sympathy and power." How do we know this? "It is only the affirmation of our religious experience, but (and here is the tremendous negation involved in this view) we do not hold communion with the exalted Christ. We are compelled to think of him as living and interested in us in order to the completion of our faith in God. But we cannot think of him as present when two or three are gathered together in his name."

Such conceptions of Christ supply no vital force in pulpit or in pew. When we teach that the pre-existence of Christ was not real, we are compelled by the necessity of our assumption to contract and minimize his post-existence. A being that never had pre-existed cannot be magnified into divinity or enlarged into a transcendent Christ. He is a subsequent creation and must be regarded as a creation on the plane of humanity.

The Christology that has turned the world upside down is the one in which the Christ has been adored and served as the eternal in time, and he who is eternal in time is not the Christ whose divinity is merely ethical, that is, having such participation in the divine nature and life as can be experienced by any believer in a certain degree; not the Christ whose pre-existence was merely ideal, the outgrowth of the fancy of the early disciples; not the Christ whose deity is subjective, not having place in the realm of reality. . . . It is not merely a message from God we want, it is God himself in Jesus Christ. God is, if we may so speak, translated into terms of human life. In him we have the actual residue and operation of both the human life and history. In other words, the living Christ who is to be a vital force in pulpit and pew must be the Son of God, eternally pre-existent in a state of glory with the Father, who in the fullness of time, moved by love, became incarnate for our salvation.

In and Around Boston

Council Echoes

The Portland meeting was discussed by the ministers on Monday. Rev. J. S. Voorhees emphasized the natural character of the gathering. Rev. C. A. Small of Ohio had secured a stimulus for preaching from the spirit and addresses. The place and value of worship in the council was dwelt upon by William Shaw as well as the force and timeliness of the topics treating Sunday schools and young people's organizations. Dr. Elijah Horr was happy to note a growing self-consciousness on the part of the whole denomination. Dr. A. E. Dunning regarded this council as the most important since the first. There is evident progress toward reconstruction of belief, unity of forces, and, in the report of the committee of fifteen, a program for denominational action. Mr. George H. Himes brought the greetings of Portland, Ore. Rev. A. J. Dyer reported the organization of a Church Worship Society at the council and

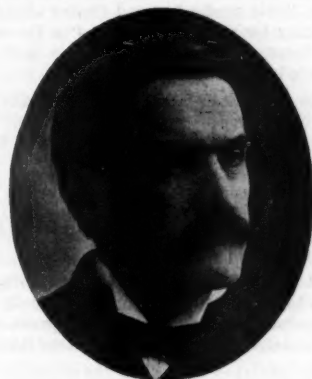
plans for raising the dignity of the entire church service.

From Woburn to Hawaii

Dr. Doremus Scudder leaves a prosperous, devoted and united church at Woburn to care for the thousands of Japanese in the Hawaiian Islands, under the auspices of the Hawaiian Evangelical Board, a form of service to which Dr. M. L. Gordon was called prior to his death. In order to secure prestige and standing among the Japanese in Hawaii as a preparation for this work, Dr. Scudder will spend several months in Japan, where he formerly did mission work under the American Board. May his unselfish willingness to undertake this foreign work, for which his knowledge of the language and customs have peculiarly fitted him, be rewarded by abundant fruitfulness and satisfaction.

The Council's Next Secretary

Rev. Asher Anderson, who succeeds Rev. Henry A. Hazen, D. D., as secretary of the council, was born in New York city in 1846. He is of Huguenot blood on his mother's side, and connected with the Duryeas. He graduated from Rutgers College in 1870, and from the seminary of the Reformed Church in New Brunswick, N. J., in 1873. His first minis-



terial work was at Hiram, Me., where he built a church. After a seven years' pastorate in New York he was called to the Reformed Church in Passaic, N. J., going from that field to the Congregational Church in Bristol, Ct.

In his Bristol parish Mr. Anderson became well known in Congregational circles, and in 1890 was called to the First Church in Meriden, Ct., where he has completed nearly twelve years of service. He is a corporate member of the American Board, a trustee of Hartford Seminary, and since 1898 has served as secretary of the trustees of the Ministerial Relief Fund of the National Council. On the death of Dr. Hazen he was urged to take up his work and, in co-operation with Mrs. Hazen, he edited the Year-Book of 1901. He was for eight years registrar of the Central Conference of Connecticut. His adaptation to the peculiar duties of his office has been tested, and he was elected to the secretaryship of the National Council with as general unanimity as could be expected in a democratic body.

The Essex Club

The club met in the fine new Y. M. C. A. Hall in Salem last Monday evening. After supper and the social hour President Albee spoke of his impressions of the National Council, which had inspired him with new enthusiasm as a Congregationalist and given him a new conception of the mission of the denomination. Addresses on Vital Points in the National Council were made by Rev. A. E. Dunning and by Dr. De Witt S. Clark, pastor of Tabernacle Church. There was a good attendance, including many ladies.

Snap-shots and Nuggets from the Council

There are facts which palliate but do not excuse an error in our last week's issue in which, in reporting the debate on Monday on the relations between the churches and the theological seminaries, we credited remarks made by Rev. W. A. Waterman of Terre Haute, Ind., to Rev. A. W. Ackerman of Portland, Ore. Our mortification at the error is deep, and our apology sincere.

It seemed very easy to say "Rev" Samuel B. Capen.

Caught in passing: "It is better to be wanted in a small place than to be tolerated in a large one."

We began the meetings on a plane of high expectation; we close them on the mount of blessed realization.—*Rev. Rollin T. Hack.*

The child should be so trained that it will say, naturally, "This is my church"; the church, that it will say, "This is my child."—*Rev. C. H. Richards.*

The moderator scored a point when he interjected a request during a discursive debate that no brother should speak further unless he had something new to say.

Dr. Noble used a fine and feeling phrase in pleading for ministerial relief, "in the name and spirit of him who prematurely wore out his life in the gospel service."

The moderator introduced one speaker as "an obscure minister from the West, but who will eventually become known in the East: his name is Nehemiah Boynton."

The local committee's special souvenir program of the meeting, with its illustrations and well-written text by Mr. Holman D. Waldron, was exceedingly useful to the delegates.

Seldom has an ecclesiastical gathering of such importance been so unintelligently and inaccurately reported by the local press, or so inadequately reported throughout the country.

Distinguished men sat in the council. One brother was frequently pointed out as "Oom Paul"; another, a local pastor, as "Daniel Webster"; a third, as "Henry Ward Beecher."

With the names of Joel and Asher conspicuously displayed on our roster of officials, it is evident that the Old Testament is still held in mind, with all its minor prophets and lost tribes!

Alluding to the privilege of the presiding officer to call down a speaker the instant his time expires, a delegate said: "What is the moderator for if not to moderate the immoderate?"

The pastor of Plymouth Church, Des Moines, was referred to, in a phrase credited to President Barrows, as "a holy hustler." Several pious deacons were heard to murmur, "May his tribe increase."

A crank may be defined as that which has motion but not progress. Without saying that the crank was in evidence at Portland, it was plain that his brethren were—men who make motions but no progress.

Mr. Southgate's testimony that speakers before Y. P. S. C. E. conventions now find that superficial appeals will not grip the youth, but that they must deal with deeper and more spiritual things, is worth noting.

It was remarked of certain long-winded brethren that they had evidently had the same prayer made for them as at the installation of the colored minister: "Bless him with the unmitigated ages of the world to come."

Apropos of a fine paper on The Right Use of Wealth, it was remarked by one member that a still finer one, and appealing to Congregational ministers, might be written on The Right Way of Getting Along without Wealth.

After a long and fruitless debate, which ended in laying it on the table, if not in the waste-basket under the table, the moderator remarked with felicity, "It is a comfort to know that so many have had an opportunity of being heard."

I should have known it was a convention of Congregationalists from the diversity of opinions and the extreme frankness of expression. But the diversity of the council reached its climax in the article of ministerial neckties.—*Canadian Delegate.*

The first applause of any point in the report of the committee of fifteen was for its significant recommendation relative to knowledge and interest in missions being made a test by churches of candidates for admission to Congregational pastorates.

The moderator felt constrained at intervals to remind the body, when delegates ventured to speak in terms implying legislative power by the council, that its functions, as at present constituted, were solely advisory, and its power only that of moral suasion.

Worship was emphasized, albeit the buzz of conversation preceding the Sunday service when President Tucker preached was as general and loud as it would have been had the gathering been a mid-week night lecture on Browning or the South African war.

The local committee not having remembered a gavel previously presented to the council, two of the younger clergymen, Rev. E. Abbott of Fryeburg, Me., and Rev. H. H. Tweedy of Utica, N. Y., privately presented one to the moderator, which he gracefully acknowledged publicly.

Massachusetts's gain of Sunday school scholars at a time when the denomination's schools as a whole are losing, Dr. Dunning attributes to Massachusetts Congregationalists' hearty co-operation with other denominations in federated, aggressive campaign work for Sunday school growth.

Rev. Mr. Wingate of the A. B. C. F. M., speaking at the Williston Church, Sunday evening, testified to the pride which the missionaries from the United States now take in the thought that they have an Administration back of them which intends to see that the rights of American citizens in Turkey are respected.

A delicate attention of the ladies of State Street Church consisted in serving tea to exhausted delegates. The moderator's pulpit even was invaded by one of those Red Cross maids, for which refreshment the moderator apologized by saying, "You would have taken it yourself, if you had had the same cup-bearer."

A speaker mentioned the ideal of a New Englander for his wife as consisting in her being so well-to-do as to permit of her sitting in a rocking-chair and reading a story every afternoon. This is so far ahead of anything observable in actual life that it must belong to that rest which remaineth to the people of God.

The multiplication of matters of business coming before the council lessened materially the time allotted for discussion of the papers presented, and calls for a stricter winnowing process if the council is to retain its important function as a place where thoughtful men can deliberate on themes other than administrative and denominational.

The moderator surprised the council by his remarkable ability in calling the names of the debaters, in almost every instance. Also, he had evidently been in a barber shop, and exhibited its even-handed and seriatim justice by saying to a mob of gentlemen struggling for recognition, "Mr. Loquacity

next, Dr. Certain Trumpet next, and Professor Justoncemore next."

A pointer in re delegational courtesy was observable when Dr. Jenkins stated that forty assignment cards had just been returned to him from among their best and nearest locations, showing that forty delegates had stayed at home and made no sign, thereby depriving forty more of their places. Perhaps an early Congregationalist had suffered the same way, when he wrote, "Be pitiful: be courteous."

That Congregationalism still stands for evangelism was abundantly proved, not only by words on the platform but by deeds, and in particular by the service which H. M. Moore of Boston conducted at the Y. M. C. A. building. It was attended by several hundred men and a considerable number expressed a desire to become Christians. It was good that in the membership of the council itself there were not wanting men of the type and disposition of Mr. Moore.

Rev. Dr. P. Waldenstrom, the eminent Swedish Congregational leader, journeyed to Portland with Rev. F. E. Enrich, spent part of one day attending the sessions and went on the pleasant expedition to Bowdoin College, where he met informally not a few of the leading delegates. But he was not formally introduced, to the council's regret and loss. Those who had the pleasure of meeting him informally were charmed with his urbanity and intelligent sympathy with American ways and aims.

As a rule the program was well arranged and concatenated, but occasionally a *sub rosa* program appeared in the person of certain gentlemen, who, innocently enough on their part, had been asked to "say just a word" after a given paper. Their time often came the day after the fair, when the subject was cold, with the result—well, it reminds one of the soldier who was frozen to death in the act of saying, "It is ex"—When he was thawed out next spring, he surprised his hearers with the remark, "Tremely cold."

The Free Will Baptist minister told of a certain chapel's complaint against a saloon as being within the statutory limit, whereupon the saloon-keeper put his shop on wheels and moved it a rod away. Nothing cheekmated, the chapel put itself on wheels and moved a rod nearer. The saloon was then moved to go a rod further, and the saloons got another move on themselves still, with the ultimate result that the church drove the saloon out of town. The same is a parable, and applies to Portland.

Among the new men in the council was Dr. Samuel G. Smith, founder and pastor of the People's Church, St. Paul, Minn. His passing up with his church from old-fashioned independency into Congregational denominationism has brought a powerful personality into our practical fellowship, and so enriched our denomination; and if People's Church finds itself on its part enriched by the freedom of Congregationalism, we may look to new accessions from the People's Church movements, which are of very considerable importance in a good many Western cities.

State Street Church, where the council meetings were held, has—as was playfully said in the mayor's address of welcome—"a front a few days old and a back fifty years old, and the new part and the old part are both alike useful and beautiful and they agree well together." The building is a parable in brick and stone of the goodly fellowship of the messengers of the churches who constituted the council. The progressive spirit was most in evidence and so there was "a new front," but there was a quiet and dignified conservatism in the ranks.

Maine

In and About Bangor

The building committee of Central Church, including Hon. E. R. Burpee and Mayor Arthur Chapin, have decided to erect in the spring a new edifice of red granite at an expense of \$50,000, most of which is already pledged. Plans made by F. H. Bourne of Boston, formerly of Bangor, have been accepted. A large and elegant memorial window in honor of the late Dr. G. W. Field and three other memorial windows will be features of the building.

Rev. George Allehin of Osaka, Japan, was in Bangor Oct. 20. He addressed First Church, Central Sunday school and Hammond Street. In the afternoon he gave his illustrated talk on the Prodigal Son at Y. M. C. A. Hall as he is accustomed to give it in Japan. Mr. Allehin graduated from Bangor Seminary in 1880. Soon after he went to Japan. While here he was chorister at First Church and taught in the Sunday school.

At a recent meeting of First Church greetings and congratulations were sent to its most aged member, Susan H. Thayer, on her ninety-fifth birthday. She has been a member of First Church three-quarters of a century.

The fifth annual Musical Festival under the leadership of Mr. William R. Chapman of New York—a Maine boy—was an event of great interest and profit. Mr. Chapman and his associates have laid us under great obligation by their efforts to develop and cultivate a taste for the best music. Every festival has been opened with the Hallelujah Chorus. Twice the oratorio of Elijah has been presented; last year the Messiah and this year the Redemption. The months of study and practice required to present these masterpieces cannot fail to have an elevating and refining influence on the participants.

The resuscitation of the church in Veazie from its almost moribund condition has been one of the most hopeful events of the past two years. The principal industry of the town is the Public Works Co. This corporation appreciates what the church and Sunday school are doing for the welfare of the community and is a generous contributor toward their expenses. In heathen lands commerce and manufactures follow the missionary. In our own it is not well that the missionary should keep close upon the heels of explorer and manufacturer?

D. H.

Three Years in Union

Rev. Henry M. Perkins has closed a pastorate of three years with the church in Union. He has removed to Melrose, Mass., for a permanent home, in order that his family may have needed educational advantages. During his pastorate in Union the church has assumed self-support, having been for many years a beneficiary of the Maine Missionary Society, and the church edifice has been remodeled, adding much to its attractiveness. These signs of material prosperity have been attended also with a good degree of spiritual life. Mr. Perkins will be available as a stated supply.

H.

West Newfield's Centennial

This rural church celebrated its 100th anniversary, Oct. 6, in its beautifully renovated house of worship. The pastor, Rev. F. P. Bacheler, gave an historical discourse. Ministers of neighboring churches brought words of congratulation. Rev. E. P. Tenney of Cambridge, Mass., was the only former pastor present, but letters were read from Rev. Messrs. Jonathan Edwards, C. H. Gates, W. G. Wade, J. G. W. Herold and Prof. A. T. Perry. An address by Rev. G. A. Foss, a hymn and service of rededication repeated by pastor and people and an exhibition of ancient relics were features of the occasion.

D.

Northern California

Its forty-fifth gathering, held in the First Church of Oakland, Oct. 1-4, was called "the brainiest yet." Dr. Moorar, always our spiritual leader, testified that the sessions had been conducted throughout in the spirit of prayer. The program was characterized by a succession of the weightiest subjects now engaging the church, viz.: the seriousness of the church's present situation; the prayer meeting; church federation; the movement for better religious instruction; the new evangelism, with its religious experience, its preaching, and its church membership; the person of Christ in current religious thinking; missions; the state of our own churches.

Several new speakers addressed us. The layman's view of the prayer meeting was presented by a Christian Jew, born in Bagdad, reared in India, converted above the age of sixty, now an active member of the San Francisco First. Mrs. Farnham, sister of the American consul in Jerusalem, related experiences during a recent visit there. Preaching under the new evangelism was described in a racy paper by Dr. Briggs, pastor of Central Methodist Church, San Francisco. In a felicitous after-dinner speech President Wheeler of the University of California took unequivocal ground in favor of a life of religion and service.

Leading features of the program were these: Rev. G. B. Hatch's brilliant paper on the church's serious situation contended that the church had well-nigh lost its divine and exclusive function by surrendering to evolution and by "a midsummer madness after the practical," that it must regain its self-consciousness and recover the authority of its divine commission and its revealed message. Two instructive papers on church federation led to the appointment of a committee to co-operate with similar committees. The use of catechisms for religious education was deprecated. The need of definite instruction in the essentials of belief was earnestly pressed, and a committee was suggested to prepare a simple statement upon the essentials. It was shown that a new evangelism supersedes the old, bringing forward its own varieties of religious experience and preaching, and that the church's attitude should invite and include where formerly it excluded and repelled. Central in religious thinking and living is the incarnate God.

The narrative of the churches showed a fairly prosperous condition. About 850 members have been added during the year, a net gain of less than 300. The Sunday school is the brightest section of the field. The spirit of benevolence is growing. Our chief obstacles are the saloon, Sabbath desecration, worldliness of Christians, ignorance of the Bible, rejection of individual responsibility.

The California Home Missionary Society having assumed self-support, its enlarged obligations required an amended constitution. Henceforth the membership consists of forty-five persons, fifteen to be elected each year by the General Association.

One of the pleasantest features was a visit to Pacific Seminary in Berkeley. For an hour the new quarters were inspected; then a short walk brought the 200 delegates to First Church, where a bountiful supper was served. Under President McLean as toastmaster, capital speeches were made.

The meeting was admirably moderated. The fraternal feeling was delightful. The themes were of superlative importance. No speaker failed or did his work weakly. The interest was cumulative. Never was that fruitful marriage of the intellectual and the spiritual, which is the Congregational way, realized among us with finer blood in the contracting parties. The most effective popular session was that on the New Evangelism. The summit of thought and worship was

reached in the closing session, when Professor Foster's noble presentation of The Person of Christ left us bowed in new consecration at His feet.

C. S. N.

State Meetings

Southern California

San Diego is one of the most attractive spots in our country. First Church, with its able pastor, Dr. S. A. Norton, received the association to its new edifice. Rev. J. L. Maile was moderator. The welcome was voiced in a delightful address by Mr. George W. Marston.

Temperance is usually mentioned in such meetings with the voice of wailing. But Curtis D. Wilbur, Esq., speaking of the legislative side of the liquor problem, showed how rapidly and completely the battle has gone in favor of restriction, that while the most eminent legal talent has been employed in its defense, whisky has no rights which the constitution is bound to respect.

The Life and Work of Our Churches, by Rev. George Robertson, was an admirable piece of inductive study. Attempts to reach men in special meetings almost uniformly have proved unsuccessful. The evangelistic spirit is still rampant, not in the method of the drag net, but that of Philip on the highway. Personal work is taking the place of the mass meeting. One pastor and a group of earnest men decided to pray and work for the conversion of a friend. This movement led a hundred men into the new life during the year, and solved the down-town problem of that church.

As was to be expected in a Congregational gathering education was a prominent feature. Its secularization was discussed by Mr. F. A. Adams. President McLean told of the forward step taken in moving Pacific Theological Seminary to Berkeley, where it has been effectively allied with the State University. The movement to afford theological students the highest advantages and to contribute to the life of the university a new element in religious thinking is exceedingly promising.

Special interest centered in Pomona College at Claremont. Dean E. C. Norton and Rev. William Horace Day gave addresses on modern problems in education and the responsibility of the churches to provide for Christian culture. With enthusiasm the body voted to sustain the trustees in the endeavor to complete the raising of an additional \$50,000.

The most striking feature of the meeting was its devotional spirit. The devotional hours were placed, not at the opening of the session, when few were present, but after a number of strong papers, when heart and mind were aglow.

From the opening sermon, in which Rev. Henry Kingman struck a grand keynote leading to a higher vision of the infinite Father and the suffering Christ, to the close of the last session the association moved on a high plane. The final hour was given to a masterful address on Atheism from the Logical Point of View, by Dr. J. F. Davies. It was an extraordinary experience for a congregation of modern "sermon tasters," to whom a thirty-one minute sermon is a cruelty, to listen without weariness to a discourse two hours in length.

W. H. D.

Illinois Germans

The Illinois German Association met at Michigan City, Ind., Oct. 10-13, and was royally received. The opening sermon was by Rev. H. T. Smidt. Rev. Friedrich Woth was moderator. The general theme, The Working Church, was discussed in interesting papers under the following heads: The Church and the Children, The Young People, Woman's Work, Men's Work: As Laymen, As Officers, As Pastors; The Church and Litera-

ture, Our Educational Institutions, Our Missionary Societies. The evening services were especially well attended and of much spiritual power. On the evening devoted to missions Supt. M. E. Eversz spoke for the home work and Prof. C. A. Paeth for the foreign. The convention was generally considered to have reached the high-water mark.

Washington

It took place at North Yakima, Oct. 8-10. Rev. O. L. Fowler was moderator, and Rev. J. T. Nichols the preacher. Rev. C. W. Shelton was the welcome, representative of the C. H. M. S. Fifty-seven ministers and delegates came from outside. There was a distinct advantage in holding the meeting in a small city, where few distractions interfered with strict and uninterrupted attention.

Home missionary problems were uppermost in the earlier discussions, and such themes as *The Theology for Today*, *The Preacher's Use of the Bible*, *Practical Preaching for the Times*, *What Is a Religious Life?* *The Responsibility of Congregationalism toward Today's Problems* were prominent later.

Resolutions were adopted favoring the meeting of the Pacific Coast Congregational Congress at Seattle next year and pledging the co-operation of all the churches in making a success of this second meeting of what may prove the most useful agency in promoting the much to be desired Congregational *esprit de corps* on the Pacific coast. Such a meeting was first suggested at the National Council in Portland, Ore., and the initial gathering met with much success at San Francisco and Oakland in May, 1890. Plans will soon be under way for this second meeting.

The state home missionary committee was revived and its seven members were directed to hold at least two meetings during the year, the expenses of the second to be paid from the treasury of the state association. They were instructed to bring in next year definite recommendations for the organization of a state home missionary society; also to urge the churches to raise at least \$3,000 for the current fiscal year of the C. H. M. S.

Throughout the meeting interest centered around the effort toward self-support. The demand, the hindrances and the methods were discussed in all their bearings. The churches feel more than ever the obligation upon them to pay their bills at the earliest possible moment and thus liberate missionary funds for new work in needy districts.

Supt. W. W. Soudder announced that four churches had come to self-support within six months—Whitcomb, Edgewater and Taylor of Seattle, and Second Spokane. Fourteen more are hoping soon to win a place on this honor list. Among ministers recently located are: R. K. Ham at Whitcomb, J. A. Henry at Eureka, J. M. Williams at Colville, E. D. Weage at Port Angeles, J. C. McInnes at Cheney, O. L. Anderson at Tacoma and Silverton, A. E. Bradstreet at Newport and H. B. Hendley at Steilacoom.

Six new churches have been organized. Those at White Salmon and Lake View have been resuscitated. We are nearly ready to organize at three other points. Five new buildings have been dedicated. Six more churches are building and eleven others have plans on foot for new structures. Five churches have erected or purchased parsonages. Nine others have parsonage fever and will soon build. All these building operations suggested to the superintendent the propriety of appointing a building missionary for a few months to assist, especially pastorless churches, in selecting plans and sites and in raising funds that no debts may be incurred.

An interesting feature of every annual meeting is the narrative of Registrar H. P. James. His report showed 129 churches in

Washington alone. Including those of British Columbia and northern Idaho, who fellowship with us, there are 149. The additions on confession have been 385, by letter 400—81 less than last year. The net gain in membership for the state proper has been 103. With its splendid growth in population this showing is lamentable. Benevolences were \$19,635 as against \$69,560 spent for home expenses. Twelve churches report contributions to six societies and two, Walla Walla and Cheney, to the seven.

E. L. S.

North Carolina

Troy was the place of meeting. The sessions were held in the former Methodist Episcopal church, while the academy was filled with tables for entertainment and the neat little church beside it with beds for sleeping accommodation. Because of the magnificent distances meetings are combined as much as possible, and the State Sunday School Convention filled the first day. Ten new schools were received. Five more have been organized, but were not represented. Only two of the fifteen are housed for the winter, except as permitted to use the public schoolhouse. Several are struggling to build. Several of the older churches also are yet in the throes of building.

A paper by Miss Cathcart on the right use of the catechism stirred not only to discussion but to action. Professor Hazard's *Elementary Catechism* was chosen, and it was voted to introduce it during the year and have an hour in our next year's convention devoted to a general examination in it. Papers on *The Best Use of Life* and *The Future of the Negro* held close attention of the crowded audience. The introduction of plantation songs added much to the interest of the evening sessions. How to Hasten to Self-support was warmly discussed. Rev. O. Faduma's address on *What Makes a Minister* drew the lines very closely, and followed, as it was, by the careful examination of candidates for ordination, set every one to thinking what it

means to be set apart as a servant of God. The temperance meeting took high ground in speeches and resolutions.

A. W. C.

Kentucky

The State Association, in joint session with the Cumberland Valley Association, met at Corbin, Sept. 20. After gratifying reports from the churches, Dr. F. P. Woodbury of New York preached the association sermon. Rev. Messrs. George Ames and M. K. Pasco also preached, and interesting and pointed addresses were made by Rev. Messrs. C. C. Green, C. M. Stevens, Gilbert Walton, C. R. Raymond and Mr. J. M. Trosper.

After discussion by Dr. Woodbury, Hon. R. D. Hill and others as to permanently uniting the State Association and Cumberland Valley Association, it was voted unanimously that they should be kept entirely separate and distinct. First Church of Berea, organized a few months ago, was received by the State Association, which decided to accept the invitation of this youngest church for its next meeting. The session was characterized by uplifting thoughts, practical suggestions and a deep spiritual tone. J. K. H.

Wyoming

This association rounded out a decade with its meeting at Sheridan. Delegates from the southeastern section traveled from 750-1,000 miles; and it was hardly strange that two churches, 1,700 miles distant, were unrepresented. An impressive feature was the ordination of three young men, Messrs. T. C. Williams, T. W. McHoes and C. H. Nellor, all of whom read excellent papers. Others of a high order were by Rev. D. G. Bruce, Mrs. P. T. Powelson and Miss Lena Stover.

Addresses and sermons by Dr. Gates of Cheyenne and Dr. Choate of New York en-

Continued on page 646.

Why is ROYAL Baking Powder better than any other?

Because in its mammoth works a corps of chemical experts is constantly employed to test every ingredient and supervise every process of manufacture to insure a product absolutely pure, wholesome and perfect in every respect.

The most wholesome food and the most digestible food are made with Royal Baking Powder.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

The Council Enrollment By States

State	Delegates Elected and Enrolled	Delegates Present	State	Delegates Elected and Enrolled	Delegates Present
Alabama	8	8	New Hampshire	22	16
Arizona	3	3	New Jersey	9	8
California	3	3	New York	(all but 1 present)	—
Colorado	3	3	New Mexico	—	—
Connecticut	39	27	New York	29	25
Florida	1	4	North Carolina	—	—
Georgia	0	1	North Dakota	—	—
Idaho	1	1	Ohio	28	16
Illinois	42	15	Oklahoma	—	—
Indiana	5	2	Oregon	—	—
Iowa	26	12	Pennsylvania	2	2
Kansas	17	5	Rhode Island	5	5
Kentucky	2	—	South Carolina	—	—
Louisiana	1	1	South Dakota	14	5
Maine	3	0	Tennessee	4	3
Massachusetts	53	0	Utah	—	—
Michigan	36	16	Vermont	16	13
Minnesota	15	12	Washington	9	1
Missouri	9	6	Wisconsin	22	7
Montana	1	—	Wyoming	—	—
Nebraska	9	4			
SUMMARY					
New England		142			
Middle States		33			
Western		62			
East of Mississippi		48			
West of Mississippi		11			
Southern		296			
Honorary Members		27			
Total		323			

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting first words to a line. The money should be sent with the notice.

HOWLAND—In Grand Rapids, Mich., Oct. 16, Samuel M. Howland, recently pastor at Allendale, aged 49 yrs.

LORENZO DOW

Mr. Dow entered into rest at Newfields, N. H., Sept. 22. He was born in South Berwick, Me., July 11, 1822. When a young man he came to Newmarket, N. H., began business, married, and remained till 1853. He then settled permanently in South Newmarket, now Newfields, a skilled machinist.

Early in life he accepted Christ as his Saviour, connected himself with the church; his daily work and conversation through these many years have borne testimony to the genuineness of his profession. He delighted in the worship of God's house, the meetings for prayer and praise, and the study of the Bible. He was a member of the Sabbath school till failing health prevented his attendance.

His mind was stored with God's Word, and sacred hymns his joy and comfort. With voice and heart he sang the songs of Zion. In the sanctuary he was an appreciative hearer, and often cheered his pastor's heart by commending his sermon.

Two weeks before he passed away he was at church and united in the service of the Lord's Supper, ever precious to him. How beautiful to go from an earthly to a heavenly home on the Sabbath!

A wife and two daughters survive him, who will ever hold sacred precious memories of their father and husband. The community mourns the loss of a worthy citizen, the church a loyal, faithful member, every one a true friend.

MISS MARY S. PRENTISS

When such a life as finished its earthly course at Langdon, N. H., Sept. 19, is laid down, friends feel like paying a tribute to its rare worth. Many hearts will be made sad and will recall the days that are past when the announcement reaches them that their friend and teacher, Mary S. Prentiss, has passed to the world beyond. It is fitting that more than a passing notice be given of her work, for today many men and women whom she influenced "rise up to call her blessed."

Graduating from Kimball Union Academy, Meriden, N. H., in 1857, she went forth to her work richly endowed in mind and body. After five years of teaching in Columbus, O., she was called in 1862 to the position of principal of the female department of her alma mater. To this work she gave ten of the best years of her life in unswerving labor. Then came an enforced vacation, spent in trying to win back the health which too lavish a use of her strength had sapped. In 1867 she came back for three years more of service at a time when the adoption of new plans rendered her practical common sense of inestimable value. Then came the call to home duties, and eleven years were spent in service where it could best be given. In the home, the church, the schools she was faithful, and often came the more difficult task of service in being served. The end came after five months of helplessness from paralysis, with faculties impaired; but through it all the lovely spirit that had ruled her life shone forth. Hers was a forceful character. "She was a vivacious, ingenious and winning Christian teacher," who left the impress of her personality in a marked degree upon her pupils. We cannot call her dead. She will live on in the lives of those she has influenced, and they, in turn, will give of what they received from her to their children.

Lives like hers and that of her sister, who has taught for many years at Mt. Holyoke, are the gifts that the "hill towns" and the "feeble churches" are constantly

giving to the world, and today Langdon may well rejoice amid her sorrow, for of her it shall be said, "This one was nurtured here." M. W. P.

ANOTHER \$7.50 EXCURSION TO BUFFALO.—The Pan-American Exposition has almost ended and nevertheless there are some people who have not yet seen this remarkable display. To all of those who have not yet visited Buffalo the Boston & Maine Railroad gives an opportunity. On Oct. 24 the Boston & Maine Railroad will run an excursion to Buffalo; tickets good going Oct. 24 and returning on or before Oct. 29, at a round trip rate of \$7.50. Tickets will be good going and returning on regular coaches on through trains, and will be on sale at Boston Union Station and 322 Washington Street.

WINTER TOURISTS' TICKETS NOW ON SALE VIA SEABOARD AIR LINE RAILWAY.—The Seaboard Air Line Railway announces that, effective Oct. 15, 1901, round trip winter excursion tickets will be placed on sale to resort points on its lines in North and South Carolina, Georgia and Florida. These low rates, taken in connection with the superior service and fast schedules operated over this line, which is the shortest and best to Florida points, are brought to the attention of those who are planning winter tours. It will be distinctly to their advantage to obtain definite information, which will be cheerfully furnished by any agent or representative of the company: J. C. Horton, Eastern passenger agent, 1,183 Broadway, New York city; W. H. Doll, general agent passenger department, 1,434 New York Ave., Washington, D. C.; C. L. Longsdorf, New England passenger agent, 306 Washington Street, Boston, Mass.; J. R. Duval, passenger agent, Continental Trust Building, Baltimore, Md.; R. E. L. Bunch, general passenger agent, Portsmouth, Va.



Complaining

about your Soap Powder?—Look at your package; you'll find it isn't PEARLINE. Women are correct thinkers as a rule, but some only think they use PEARLINE; they are using a cheap imitation. Others call all washing powders PEARLINE. This is because PEARLINE is the original, standard, best known and safest, and is the mark for all imitations. 641

The Kidneys

If your kidneys are out of order you don't feel like going to work when you get up in the morning.

Your back is lame and sore, and aches, and your sleep has not been refreshing.

Failure of the kidneys properly to perform their functions often makes a failure of life itself—it weakens all the energies.

Hood's Sarsaparilla contains the best and safest substances for invigorating and toning the kidneys. It was taken by Mrs. V. Kerr of Indiana, Pa., who writes: "I had kidney trouble and took medicine for it without benefit until I began taking Hood's Sarsaparilla. The swelling in my feet and limbs then began to go down and I am now able to work. I believe Hood's Sarsaparilla saved my life."

Hood's Sarsaparilla

Promises to cure and keeps the promise. Don't experiment with substitutes for Hood's—get Hood's.

BELLS

Pure Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

OUR BELL, PEALS AND CHIMES, OF LATE SUPERIOR INGOT COPPER AND EAST INDIA TIN ONLY.

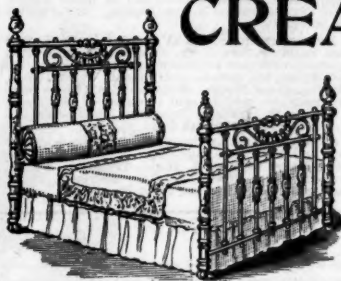
BUCKEYE BELL FOUNDRY, THE E. W. VANDUSEN CO., Cincinnati, O.

FAVORABLY KNOWN SINCE 1826. BELL FOUNDRY, SCHOOL & OTHER BELLS. HAVE FURNISHED 25,000 BELL. MENEELY & CO. PUREST, BEST WEST-TROY, N. Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

CHURCH BELLS CHIMES AND PEALS Best Superior Copper and Tin. Get our prices. **MOSHANE BELL FOUNDRY, Baltimore, Md.**

SEND FOR SAMPLES AND PRICES. 1000 CHURCHES IMPROVED CUSHION FELT PERMANENTLY ELASTIC REFER TO OVER G. W. BENT & CO. 22 LAUSCHWAY ST., BOSTON.

CREAM and GOLD



Here is one of the latest fashionable bedsteads of this year. The main frame is of tubular iron in enameled ivory finish; the secondary section of frame is of burnished brass.

To heighten the general effect, the enameled ivory portion of the finish is touched up with gold paint, thus giving a splendid decorative treatment in cream and gold.

It is to be noted that a bed-frame of this elaborate character in all-brass would be a most expensive purchase. Yet the effect of the cream and gold finish, with the polished brass parts added, is fully equal to the beauty of an all-brass bedstead.

And at one-third the cost.

PAINE FURNITURE CO.

RUGS, DRAPERIES, and FURNITURE, 48 CANAL ST., BOSTON

THE NEW HYDRO-CARBON LIGHT



THE BRIGHT WHITE LIGHT

which replaces all other lights for Exhibitors' Use. WILLIAMS, BROWN & EARLE, Dept. V, 918 Chestnut St., Phila.

Established 1859.

J. S. Waterman & Sons,

Funeral Undertakers and Embalmers

2326 & 2328 Washington St.

Open Day and Night. . . .

. . . Telephone, Roxbury 72 or 73.

Special rooms and all facilities connected with the establishment.

State Meetings

(Continued from page 644.)

riched the program. Dr. Gates has a way all his own of holding the attention and good will of his audience even while he hammers into them unpleasant truths. The keynote of his efforts is Civic Righteousness. Dr. Choate's sympathetic addresses brought us into still closer touch with our Home Missionary Society. The woman's meeting of Sunday afternoon resulted in the organization of a Woman's Missionary Society in connection with Sheridan church.

Throughout the session the presence of the Holy Spirit was manifest. Just before the convention closed the pastors present spontaneously joined hands with Superintendent Gray and Secretary Choate, and were led by the latter in a prayer of reconsecration.

The following three days were used in making a fifty mile missionary tour of the nearest churches of our order. Superintendent W. B. D. Gray, at his own expense, furnished two teams and a driver. Dayton and Big Horn were visited and encouraged by an evening program and the organization of a Woman's Missionary Society. The pleasures of this trip, the mutual encouragement and enlightenment, the planning together, and the strengthening of the bonds of sympathy can only be suggested in this brief report.

G. W. C.

Church Happenings

DUNDEE, ILL.—The corner stone of the new \$10,000 edifice was laid Oct. 6.

MULLAN, IDA.—A site for a building has been given this new church by a mine owner and plans are almost completed for the erection of a \$1,500 house of worship.

ROXBURY, MASS., Highland.—By the will of Miss Emily Page, a school teacher, the bulk of her \$10,000 estate will be equally divided between this church and the New England Hospital for Women and Children.

WASHBURN, WIS., has become self-supporting and has begun the erection of a \$5,000 church building.

Record of the Week

Calls

ANDERSON, OSCAR L., Lincoln, Neb., to Tacoma and Silverton, Wn. Accepts.

AXTELL, ARCHIE G., to remain another year at Eustis and Stockville, Neb. Accepts.

BACON, JOSEPH F., Neligh, Neb., to Odell, Ill. Accepts.

BLAKESLEE, WALTER C., Yale Sem., to Ashland, Neb. Accepts, and is at work.

BRADSTREET, ALBERT E., Lemon Grove, Cal., to Newport, Wn. Accepts.

BROWN, STERLING N., to Lincoln Memorial Temple, Washington, D. C., being the united Memorial and University Park Churches. Accepts.

CAMPBELL, W. T., recently from Scotland, to Homer Ch., Lockport, Ill.

COLBURN, HENRY H., E. Brentwood, N. H., to Dalton. Accepts, and is at work.

DRANE, JOHN P., recently assistant pastor of United Ch., New Haven, Ct., to permanent pastorate at Ashland, Wis., where he has been supplying. Accepts.

DILL, ARTHUR C. (Presb.), to Niagara Falls, N. Y. Accepts, and has been at work since early in the year.

GORDON, JOHN, Covenant Ch., Minneapolis, Minn., to Dorr and Corinth, Mich. Accepts.

HENRY, JAS. A., Garden City, Kan., to Eureka, Wn. Accepts.

HENDLEY, HARRY B., Tacoma, Wn., to Stella-coom. Accepts.

HOUSTON, ROBT., Wolverine, Mich., accepts call to Cannon and Cannonsburg.

JONES, JAS. A., Norridgewock, Me., after a 15 years' pastorate, to Plymouth, Pa. Accepts.

KINGSBURY, JOHN D., Bradford, Mass., to superintendency of the work of the C. H. M. S. in Idaho, Utah, Arizona and New Mexico. Accepts.

MCCARTNEY, HENRY R., Amherst, Mass., to W. Stewartstown, N. H. Accepts.

MACNEILL, SAM'L M., to remain at Mondovi, Wis. Accepts.

MATHEWS, ROBT. J., Council Grove, Kan., to Wakefield, also to Sterling. Accepts the latter.

Continued on page 647.

The heat of summer and the cold of winter have no injurious effect on babies fed with Mellin's Food.

GOLD
MEDAL
BUFFALO
19011901
PAN-AMERICAN
EXPOSITIONPAN-
AMERICAN
EXPOSITION
1901Gold Medal
AND DIPLOMA AWARDED TO
Mellin's FoodPAN-
AMERICAN
EXPOSITION
1901PAN-AMERICAN
EXPOSITION
1901GOLD
MEDAL
BUFFALO
1901

Benevolent Societies

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Rev. Alexander McKenale, D. D., President; Geo. Gould, Treasurer; B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 606 Congregational House. Rev. Joshua Colt, Secretary. Rev. Edwin B. Palmer, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Henry G. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 23d St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., and Rev. Washington Choate, D. D., Corresponding Secretaries; to whom all correspondence on other matters relating to the National Society should be sent.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 6. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer. United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 10 A. M.

THE CONGREGATIONAL CHURCH, Penacook, New Hampshire, cordially invite absent and former members to its 51st anniversary, Nov. 2d, 3d, 4th. Former pastors and friends will participate in the exercises. A profitable occasion is being planned.

JOHN E. WHITLEY, Pastor.

THE BANGOR ALUMNI ASSOCIATION of Boston and vicinity will hold its fall meeting at the American House, Boston, Monday, Oct. 28, from 12 o'clock till 2 o'clock. Paper by Rev. Daniel Evans on The Pulpit and the Community, followed by discussion. Dinner at 12, at \$1.00 per plate. All Bangor men are invited.

A. H. WRECKLOCK, Secretary.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1881. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.

Rev. W. C. STITT, Secretary.

Rev. C. STURGES, Treasurer.

CONGREGATIONAL EDUCATION SOCIETY (including Summer New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonaquanda St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Standwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 606 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Acting Secretary, Rev. Edward Hawes, D. D., Hartford, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a Bequest: I bequest to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council, of the Congregational Churches of the United States.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

The Missionary Department, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes *The Congregationalist and Christian World*, the Pilgrim Series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading, Bibles and Bibles for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the interior and western states to E. Herrick Brown, the Chicago Agent.

Religious Notices

THE WOMAN'S HOME MISSIONARY ASSOCIATION will hold its twenty-second annual meeting in Park Street Church, Boston, on Wednesday, Oct. 30, 1901, at 10.30 A. M. and at 2 P. M.

Annual reports will be read, and the election of officers will take place.

Miss Dora B. Dodge, Rev. Edwin H. Byington, J. D. Kingsbury, D. D., Mrs. Frank J. Goodwin, Mrs. M. D. Breed, and Miss Anna F. Moore will be among the speakers.

A Young Ladies' Hour will open the afternoon session. A full attendance is desired. Ladies will bring a box lunch. LOUISE A. KILGEO, Secretary.

Room 607, Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.—The Thirty-fourth annual meeting of the Woman's Board of Missions will be held in the First Congregational Church, Pittsfield, Mass., on Wednesday and Thursday, Nov. 6th and 7th. A meeting specially for delegates will be held on Tuesday, Nov. 5th. The general subject of the meeting is to be The Effect of Present Conditions on Woman's Work for Woman in Foreign Missions. Addresses are expected from Miss Mary E. Woolley, president of Mt. Holyoke College, Rev. Dr. Judson Smith, Miss Susette Seraji of Poona, India, Miss Shie Ngang Lee from China, and a large number of missionaries from Africa, Turkey, India, China and Japan.

Arrangements have been made for reduced railroad fares on the certificate plan—provided one hundred certificates are used—namely, one full fare to the meeting and one-third rate on returning. Circulars containing full particulars of the reduction may be obtained from Miss M. T. Caldwell, 704 Congregational House, Boston.

ABBIE B. CHILD, Home Secretary.

Record of the Week

(Continued from page 646.)

MORTON, W. HENRY, North St. Ch., Middletown, N. Y., to S. Norwood, Surrey, Eng. Accepts.
 NEWCOMB, EDWARD H., Bethany Ch., S. Portland, Me., accepts call to Second Ch. Biddeford.
 OSBORN, NABOTH, Candor, N. Y., to Mattoon, Ill. Accepts.
 PERCIVAL, CHAS. H., lately of Terre Haute, Ind., to Mystic Side Ch., Everett, Mass. Accepts.
 RAMAGE, JAS., Berlin, Vt., to North Troy. Accepts.

RICHARDSON, JOHN P., recently of Dracut, Mass., to Alstead and Langdon, N. H. Accepts.
 SHERWOOD, J. W. (Meth.), to Fruitport and Nunica, Mich. Accepts.
 SMALL, CHARLES R., Newington, N. H., to First Ch., Wells, Me. Accepts.
 SMITH, E. SINCLAIR, Smith Memorial Ch., Grand Rapids, Mich., accepts call to Pilgrim Ch., Lansing.
 SULLEN, ARTHUR J., Chebanse, Ill., to Olney. Accepts.

Continued on page 649.

ECONOMICAL BEAUTY.—To those of our readers who feel they cannot afford an all-brass bedstead, yet want something better than the plain tubular iron, we refer the announcement of the Paine Furniture Company in another column today. The construction of these combination beds is equal to that of their best brass bedstead, yet the use of tubular iron in a portion of the frame reduces the cost two-thirds, while the cream and gold effect is more pleasing to the eyes of many than the brilliant luster of an all-brass bed.

The Publishers' Annual Subscription Offer of
The Youth's Companion

Gives Reasons for Subscribing at Once for the 1902 Volume.
 See Offer Below.

Illustrated Prospectus Presenting an Unusually Attractive Program for Each
 Week's Issue of 1902, sent with Copies of the Paper Free.



**New
 Subscription
 Offer for
 1902.**

Every New Subscriber who will mention this publication or cut out this slip and send it at once with name and address and \$1.75 will receive:

FREE—All the issues of The Youth's Companion for the remaining weeks of 1901.

FREE—The Thanksgiving, Christmas and New Year's Double Numbers.

FREE—The Companion Calendar for 1902, lithographed in twelve colors and gold.

And The Companion for the 52 weeks of 1902,—more than 200 stories, 50 special articles, anecdotes, etc.,—until January 1, 1903, for \$1.75.

KK 1192

The Youth's Companion, Boston, Mass.

"PROCRASTINATION Is the Thief of Time."

DO NOW WHAT YOU HAVE PUT
OFF FROM DAY TO DAY.

Buy Sorosis

And have comfort and satisfaction. Thousands have worn SOROSIS with great delight, no doubt millions have read of them and intended to try a pair the next time. Let that next time be now, that you, too, may know the joy of a perfect shoe.

Price All Over America

\$3.50 Per Pair

Misses' . . . \$3.00

Children's . . . \$2.50

**Shepard, Norwell
& CO.,**

Winter St. and Temple Place, Boston

Financial

**I WISH TO BUY
WESTERN LANDS**
AND DEFAULTED MORTGAGES,
for cash, especially in
Kansas, Nebraska and The Dakotas.
S. K. HUMPHREY,
680 Exchange Building, Boston, Mass.

Seven Per Cent.

Cumulative Preferred Stock of the Granby Cotton Mills of Columbia, S. C., is now offered at 106 and accrued interest. We can highly recommend this stock for safety and satisfactory interest returns. We have a number of other good investment stocks. Send for list.

Hugh MacRae & Co., Bankers,
Wilmington, North Carolina.

BEVERLY H. BONFOEY,
6 Main Street, Unionville, Mo.

5% and 6% Investments

In first Mortgages on improved farms in the famous Blue Grass and Corn Belt regions of Iowa and Missouri. Safe as Government Bonds. Let us send you our lists.

ORNAMENTAL FENCE



25 designs, all steel
Handsome, durable.
Cheaper than a wood
fence. Special inducements to church and
cemeteries. Catalogue free
**KOKOMO FENCE
MACHINE CO.,**
431 North St.,
Kokomo, Indiana.

Do You Have Trouble With Your False Teeth?
Antiseptic Plate Sticker will cement your plate to your palate. Used by an old dentist for 40 years. Send for descriptive circular.

Dental Chemical Co., Ayer, Mass.

Important Committees of the National Council

Provisional Committee for 1904

Mr. Chas. A. Hull, N. Y.; Rev. A. H. Bradford, N. J.; Rev. F. J. Van Horn, Ill.; Mr. W. H. Wanamaker, Pa.; Rev. M. Burnham, Mo.; Mr. E. H. Pitkin, Ill.; Rev. Cyrus Richardson, N. H.; Rev. E. C. Moore, R. I.; Rev. Asher Anderson, Ct.; Rev. J. S. Ives, Ct.; Rev. S. B. Forbes, Ct.

Trustees for the Next Three Years

Edwin H. Baker, Ct.; H. Clark Ford, O.; Elijah Horr, Mass.; T. B. McLeod, N. Y.; George R. Merrill, Minn.; Robert W. Patton, Ill.; Charles H. Richards, Pa.; Henry A. Stimson, N. Y.; William H. Strong, Mich.; Lucien C. Warner, N. Y.; Arthur H. Wellman, Mass.; Edwin Whitin, Mass.; together with the moderator, secretary and treasurer of 1901 council.

Sunday School Lessons

Prof. F. K. Sanders, Ct.; Rev. J. A. Blaisdell, Mich.; Mr. W. C. King, Mass.; Rev. Glen Taylor, Io.; Mr. S. T. Dutton, N. Y.; Rev. R. H. Potter, Ct.; Mr. Geo. F. West, Me.

Manual of Instruction

Prof. Williston Walker, Ct.; Rev. N. Boynton, Mich.; Rev. F. L. Goodspeed, Mass.

On Public Worship

Rev. George R. Merrill, Minn.; Prof. J. W. Plattner, Mass.; Rev. J. H. Chandler, Wis.; Prof. Waldo S. Pratt, Ct.; Prof. W. B. Chamberlain, Ill.

On Church Worship Society

This provisional committee will consist of fifteen members and includes beside those already mentioned in the committee of five to report to the council or its officers: George M. Boynton, Mass.; C. H. Richards, Pa.; W. D. Hyde, Me.; R. H. Potter, Ct.; Lucius H. Thayer, N. H.; F. N. White, Io.; Wm. Knight, Mass.; F. W. Baldwin, N. J.

On Expenses of Delegates

Rev. C. E. Jefferson, N. Y.; Mr. J. W. Rice, R. I.; Rev. Henry Hopkins, Mo.; Rev. E. Lyman Hood, N. Y.; Rev. J. W. Bradshaw, O.

On Labor

Rev. F. W. Merrick, Mass.; Rev. Washington Gladden, O.; Rev. Pres. W. J. Tucker, N. H.; Rev. William Knight, Mass.

DOWN IN THE WILDS OF MAINE.—What recollections does that expression bring to the mind of the old sportsman. All the past enjoyment of the chase, the intense excitement which has been experienced in roughing it in a Maine camp, is recalled, and the desire to again follow in the pursuit of game takes possession of him, and as this is the season and the Maine wilderness now resounds from end to end with the crack of the hunter's rifle, the desire can be fulfilled. The plenitude of both deer and moose has been evinced by the large numbers which have already been brought into camp. The Aroostook region and that section known as Washington County, both places which are reached by the railroad, have large tracts of timberland which have never been entered by the sportsman, and game of various kinds and quantities awaits the hunter who ventures into these thick woodlands. The Rangeley region and the territory along the Penobscot River have proven fruitful hunting grounds for the sportsmen who have traveled hither. The Boston & Maine Railroad makes direct connections for these sections, and to all who wish to visit Maine in quest of game the Boston & Maine Railroad offers a descriptive book entitled "Fishing and Hunting," which will be mailed to any address upon receipt of a two-cent stamp.

GOING ABROAD ON A BICYCLE TRIP?

Send for "Bicycling Notes for Tourists Abroad."

LEYLAND LINE

Every Wednesday,

BOSTON—LIVERPOOL: LONDON

First Cabin, \$40, \$45 upwards, depending on steamer. Immense new steamers.

Splendid steamer "Devonian," Oct. 23; "Cestrian," Oct. 30; "Winifredian," Nov. 6; "Philadelphia," Nov. 13; "Kingstonian" (to London), Nov. 9.

F. O. HOUGHTON & CO., Gen'l Agents,
Telephone 1359 Main. 115 State Street, Boston

FREE TOUR TO EUROPE 1902

Clergymen, Teachers and others will be given one free ticket to Europe with all expenses for securing party of eight for any of my tours. Send for itineraries to Edwin Jones, 463 Putnam Ave., Brooklyn, N. Y.

ANGER IN SODA.

Serious Results Sometimes Follow Its
Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger: moreover, the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cents per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stuart Co. of Marshall, Mich.



THE "ALTON'S" ENGINEER



IF YOU WISH TO
HAVE A NICE HALF-
TONE ENGRAVING,
4 1/2 x 3 INCHES, OF THE
ABOVE PICTURE,
SEND FOUR CENTS
IN STAMPS TO

GEO. J. CHARLTON,

GENERAL PASSENGER AGENT, CHICAGO &
ALTON RAILWAY, CHICAGO, ILL.

NEW ENGLAND OFFICE,

170 WASHINGTON ST., BOSTON, MASS.

Oriental Tours

Our regular Oriental party sails in February, visiting Egypt, Palestine, Turkey and Greece. A leisurely and thorough trip. Shorter tours sailing in January. Circulars ready.

H. W. DUNNING & CO.

Successors to Dunning & Sawyer

Congregational House - Boston, Mass.

Record of the Week

(Continued from page 647.)

SUTHERLAND, WM. L., Kansas Supt. of the C. S. S. and P. Society, to the pastorate at Great Bend. Accepts.

WILLIAMS, BENJ. A., Broad Brook, Ct., to Burton, O. Accepts, and is at work.

WILLIAMS, J. M., to Colville, Wn. Accepts.

Ordinations and Installations

WOODS, LAMBERT S., Bellevue, Wn., rec. p. Taylor Ch., Seattle, Wn., Oct. 4. Sermon, Rev. W. W. Scudder.

Resignations

BROAD, L. P., the State Secretaryship of the Kansas Home Missionary Society.

CORB, ELISHA G., Florence, Mass., after a pastorate of 35 years. He will retire from active work and reside in Northampton.

FAY, AMASA C., Gilsom, N. H.

HINCKLEY, MRS. ARBIE R., Fairfax, Ia. Will remain in Chicago for a little time before returning to pastoral work.

JONES, LEMUEL, Tryon, N. C.

SHAW, EDWIN S., Wahpeton, N. D., to become agent for Fargo College, with headquarters at Fargo.

SPAULDING, WAYLAND, Bedford Park, New York, N. Y., to care for sick and aged father in Townsend, Mass.

Dismissals

HOLLISTER, FRED'K M., Second Ch., Danbury, Ct.

UDD, JOHN, Second Swedish Ch., Worcester, Mass.

Churches Organized

FOX LAKE, ILL., 1 Oct.

MT. ZION, Wn.

NEWPORT, Wn.

PLEASANT VALLEY, Wn.

September Receipts for the A. B. C. F. M.

	1900	1901
Donations,	\$9,900.87	\$10,166.68
Donations for the debt,	105.00	1,049.38
Legacies,	6,025.30	735.00
	\$15,731.17	\$11,951.06

Increase in donations, \$555.81; decrease in legacies, \$5,290.30; net decrease, \$3,790.11.

The Church for the Outsider

The *Congregationalist* desires to secure a presentation of ideals for the modern church from the point of view of the outsider. The deficiencies of the church have frequently been pointed out, both by those within and without its membership. What is needed now is constructive discussion, particularly from those who, from one reason or another, have held aloof from the church. We therefore solicit from such persons replies to this question, *What kind of a church would attract me?* For the best answer received before Nov. 15 we will pay \$10, for the next best \$5. The competition is limited to those who consider themselves outsiders, and the answers must not exceed 250 words.

Will not the regular readers of this paper take pains to inform their non-churchgoing friends regarding this offer? We make it solely with the desire to bring out criticisms and suggestions that may help promote a better understanding between those now maintaining the church and those right-minded persons without its pale whose sympathy and support the church needs. Address all communications to "Best Answers," *The Congregationalist*, Boston.

He who loves and honors God will not be careless of the reputation of any one of God's dear children.—*Trumbull*.

For Indigestion

Use Horsford's Acid Phosphate.

Dr. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 18

Mrs. A. H. Johnson, presiding, read the Eighteenth Psalm and spoke of the strong contrasts of life and of the unexpected anxieties which have filled Christian hearts for many months.

Miss Emily Wheeler recalled the exciting scenes at Harpoot and other stations in Turkey in 1895, when many Armenian Christians lost their lives, mission buildings were laid in ruins and missionary lives were endangered. Even in seasons of great distress they were comforted with divine promises and sang hymns of faith. Who can tell what work Miss Stone may do for brigands?

Miss Child alluded to Dr. Herrick's address at the American Board meeting upon *The Function of Tragedy in Missions*, and read a letter just received from Mrs. Haskell of Samokov with reference to Miss Stone's capture and prolonged captivity.

Missionaries in Japan were especially mentioned, and Miss Washburn read a letter from Miss Colby at Osaka, giving an account of the wonderful Christian movement which has been going on in Japan the last summer, especially of what she herself had seen in Osaka—a union of all denominations holding services night after night in the different churches, urging the multitude to repent of their sins and accept a loving Saviour.

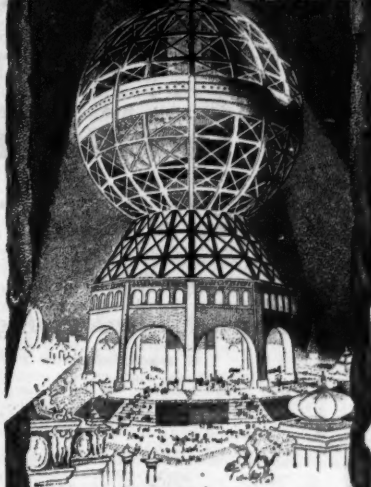
Mrs. Judson Smith introduced Mrs. Banning, who, with her husband, was to sail the next day, under appointment for Madura, and who expressed her pleasure and hopefulness in undertaking the work.

Miss Mary Noyes of the same mission told some experiences of missionaries in China as she had heard them in Japan, returning that way to the United States, experiences which showed what calmness is possible under imminent danger.

The recent death of Mrs. L. R. Norton of Westfield was the occasion of appreciative tributes by Mrs. Smith, Mrs. Bartlett and Miss Stanwood.

Preparations for the annual meeting of the board, to be held in Pittsfield, Nov. 6, 7, promise a rich feast for all who can attend.

At the top—Always
Blanke's
Faust Blend
Coffee



The Friede Aerial Globe

will be the feature of the St. Louis World's Fair in 1903. 750 feet high, made entirely of steel; cost, \$2,000,000. In it will be coliseum, theatre, music hall, a movable cafe, palm gardens, illustrated dome. Capacity, 25,000 people.

In all this Colossal Structure Faust Blend Coffee will be served exclusively.

Mr. C. F. Blanke, the President of the Friede-Blanke Aerial Globe Co., the promoters, is also President of the C. F. Blanke Tea and Coffee Co., who make the world-famous Faust Blend Coffee.

If your grocer does not keep Faust Blend in stock, send us 50c. in stamps for a sample 50-cent can, and we will enclose photograph and interesting descriptive matter of the wonderful Friede Aerial Globe.

We have 5,000 new packs of "Faust" playing cards of a quality which usually retail at 75c. Send 50c. in stamps for a pack by mail, prepaid, or \$3.00 for one dozen packs.

C. F. Blanke Tea and Coffee Co., St. Louis



Spoons and Forks in "1847 Rogers Bros." Are Made to Match

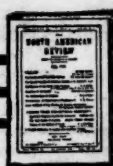
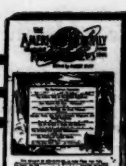
these fancy pieces, and can be supplied at any time. If you wish table silver, including Carving Sets and all sizes of Knives, Forks and Spoons in one pattern, purchase the "1847 Rogers Bros." ware—"Silver Plate that Wears." Start with a few pieces, add others at your convenience, and you will be surprised how easily and quickly your table will be supplied with all the necessary articles in the best grade of silver plate made. Be sure "1847" is a part of the trade-mark. Leading dealers can supply you.

Send for Catalogue E. Made by

INTERNATIONAL SILVER CO., Successor to Meriden Britannia Co., Meriden, Conn.

CHURCH
CARPETS

AT MANU-FACTURERS' PRICES. 658
JOHN H. PRAY & SONS CO.,
CARPETS AND UPHOLSTERY.
WASHINGTON ST.,
OPP. BOYLSTON ST.,
BOSTON.



Four Magazines for the Price of One

WHAT well educated American to-day is satisfied with a single magazine in his home? With periodical literature so rich, varied and attractive as at present, magazines largely take the place of books in keeping one abreast of the times. Each magazine has its specialty, and only with a combination of three or four can all wants be reasonably satisfied. In our magazine combinations we have avoided duplication, and have given the widest variety of reading matter possible. LAST SEASON MORE THAN 300,000 PEOPLE TOOK ADVANTAGE OF OUR REMARKABLE CLUBBING OFFERS.

Our Great Family Offer

(For Father, Mother, Boys and Girls)

Success,
Review of Reviews (new),

The New England Magazine or Current Literature (new), may be substituted.

Cosmopolitan,

Leslie's Monthly may be substituted.

Good Housekeeping,

The Household, or the Designer may be substituted.

Regular Price

\$1.00

2.50

3.00

1.00

1.00

\$6 In Value

Our Price Only

\$3

(Personal Checks Accepted)

All subscriptions are for a full year. The magazines may be sent to one or several addresses. Foreign postage extra.

SUCCESS is the brightest, most up-to-date, and the most profusely illustrated monthly magazine published. It reaches 300,000 homes—over a million readers. The inspiration of a lifetime has come to thousands of SUCCESS readers through its columns,—monthly, \$1.00 a year. The REVIEW OF REVIEWS is an indispensable magazine for busy men and women, presenting the world's events in print and picture,—monthly, \$2.50 a year. The COSMOPOLITAN and FRANK LESLIE'S POPULAR MONTHLY are among the greatest of the modern monthlies which have given America the leadership among the countries of the world in magazine-making,—\$1.00 a year each. The HOUSEHOLD has been known and loved by more than a generation of American women, and is to-day at the height of its power and prestige,—monthly, \$1.00 a year. GOOD HOUSEKEEPING treats of the ways and means of making home a place of delight, and presents the collected wisdom of housewives and students of domestic science everywhere,—monthly, \$1.00 a year. The DESIGNER is one of the leading fashion magazines of the country, picturing in colors the latest Parisian and New York styles and describing costumes, millinery, etc., for women and children,—monthly, \$1.00 a year.

OTHER ATTRACTIVE OFFERS

	Regular Price	Our Price
SUCCESS, and any one of our dollar magazines,	\$2.00	\$1.50
SUCCESS, and any two of our dollar magazines,	3.00	2.00
SUCCESS, { Review of Reviews (new), } and any one of our dollar magazines,	5.00	2.50
SUCCESS, { or Current Literature (new), }		
SUCCESS, and Leslie's Weekly,	5.00	2.75
SUCCESS, { Review of Reviews (new), } and any two of our dollar magazines,	6.00	3.00
SUCCESS, { or Current Literature (new), }		
SUCCESS, Review of Reviews (new), and Current Literature (new),	6.50	3.00
SUCCESS, Current Literature (new), and New England Magazine,	7.00	3.00
SUCCESS, { Review of Reviews (new), } and Leslie's Weekly,	8.00	3.75
SUCCESS, { or Current Literature (new), }		
SUCCESS, Review of Reviews (new), Current Literature (new), and New England Magazine,	9.50	4.00
SUCCESS, New Eng. Magazine, Current Lit. (new), and North American Review (new),	12.00	5.00

All the magazines on our list are controlled exclusively by us for clubbing purposes. None of the periodicals can be secured at these remarkably low clubbing offers except through or in combination with SUCCESS.

RENEWALS: New or renewal subscriptions will be accepted at these prices for all magazines in our list (including SUCCESS), except Current Literature, the Review of Reviews, and the North American Review, for which all subscriptions must be new; but present subscribers to these three magazines may renew their subscriptions through our offers by ADDING ONE DOLLAR FOR EACH RENEWAL SUBSCRIPTION to the combination prices named. Transfers from one member of a family to another are not new subscriptions.

Our Great Educational Offer

Success,

Review of Reviews (new),

New England Magazine or any two of our dollar magazines may be substituted.

Current Literature (new),

The New England Magazine or any two of our dollar magazines may be substituted.

North American Review (new),

Leslie's Weekly may be substituted.

\$1.00

2.50

3.00

3.00

5.00

\$12 In Value

For \$5 Only

(Personal Checks Accepted)

(These four magazines will keep you in constant touch with the world of thought on all the burning questions of the day.)

CURRENT LITERATURE is the leading literary magazine of America, giving its readers the cream of the best things published in prose and poetry—whatever is worth knowing and remembering,—monthly, \$3.00 a year. The NEW ENGLAND MAGAZINE forms a monthly "old home week" for every New Englander, describing with loving touch the historic landmarks, customs and traditions of the "old red school-house days," while giving also a large amount of general literature of the highest order,—monthly, \$3.00 a year. LESLIE'S ILLUSTRATED WEEKLY—now in its ninety-third volume—is the popular, up-to-date pictorial and literary record of stirring events at home and abroad,—weekly, \$1.00 a year. The NORTH AMERICAN REVIEW has for eighty-seven years guided public opinion in America on all the great political, social, and religious questions of the day, and the present editorial management is the most brilliant and successful in its history,—monthly, \$5.00 a year.

SUBSTITUTIONS: A new subscription to the REVIEW OF REVIEWS, a new subscription to CURRENT LITERATURE, and a new or renewal subscription to the NEW ENGLAND MAGAZINE may be substituted each for the other. The COSMOPOLITAN, LESLIE'S MONTHLY, GOOD HOUSEKEEPING, the DESIGNER and HOUSEHOLD may be substituted each for any other, except SUCCESS. A subscription to SUCCESS, either new or renewal, must be included in every order.

Subscriptions will commence with issues requested wherever possible to furnish copies; otherwise with issues of the month following that in which the subscription is received. Copies of all the above periodicals may be obtained of your newsdealer with whom orders for these combinations may also be left. If these clubbing offers appeal to you, they will appeal to your neighbors also. Write us immediately, and we will tell you how to make money by mentioning the offers to your friends.

To PASTORS and CHURCH MEMBERS

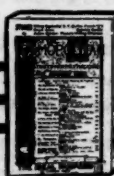
You can all make money for your church through these popular clubbing offers. Write to us and we will tell you how. Sunday School Superintendents and Teachers can give their pupils no more admirable or better Christmas present than a subscription to SUCCESS, which will afford abundant aid, encouragement and inspiration throughout the year.

THE SUCCESS COMPANY,

121 University Building, Washington Square,

New York City,

WRITE FOR FREE BOOKLET, "HOW TO ORGANIZE AND CONDUCT A MAGAZINE CIRCLE."



We want representatives for SUCCESS in every city, town, and village—in every church, school, parish, and neighborhood.